Lemmata

MEDITATIONUM

OR,

The *Contents* of a few Religious

MEDITATIONS.

Given as Directive and Incentive to that invaluable DUTY.

By *Philo-Jesus Philo-Carolus.*

Psal. 11. 148.
Mine eyes prevent the Night-watches, that I might meditate in thy word.
Psal. 139. 18.
When I awake, I am still with Thee.

DUBLIN;
To be sold by *Joseph Wilde*, Bookseller in *Castlestreet.* 1672.

873. d. 18

There was a man in Adams [illegible]
who had a certain dwelling place
A house Complete an (covered over
where no man lives since or before
so well contrive an put to gather as
to secure from wind an wether twas not
of wood nor stone

IMPRIMATUR

Mich: De Launc R^mo in Christo Patri, ac Domino, D^no *Michaeli*, Archiepiscopo *Dublinien.*; nec non summo *Hibernie* Cancellario è sacris.

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621

To my

EXCELLENT MOTHER,

Grace and joy in the Holy Ghost be multiplyed.

My Dearest Mother,

THese Papers were long written for my own peculiar use, and laid about the shelves of my study; in a dress, whose hue they yet retain: and indeed so sensible I am, of the unfitness of such Youth as mine, to appear in Print, that were I not under the Press my self, I would not suffer my *Soliloquy's*, ever to come under it; and the rather,

becauſe intending them purely for my own ſervice in their draught, I expended my whole induſtry in getting affections, and neglected that accuracy in the contexture of my Expreſſions, which otherwiſe I had taken. Renewing the Copy, is a Task, that I (a poor Day-labourer) can by no means ſet on; and ſith I comply with thoſe, who think this worthy to be ſent abroad, a neceſſity is laid upon me to ſend it as 'tis. You know, I never affected taudry faſhions in my own Garb, nor indeed do I in my Books; and I have a ſatisfaction to my ſelf, in that thoſe judicious Chriſtians,

who gat it out of my hands, eſteem it as clad (at the leaſt) decently. A very aged and learned Doctor, (an eminent Dignitary of this Church of *Ireland*,) whom I never yet ſaw, ſave once, and that but on an occaſion, which gave me no more than a half-hours Diſcourſe with him, hath in an affectionate Letter to me theſe very words: 'In theſe Papers 'I now with many thanks ſend 'you, you have made choice 'of acceptable words, choice 'arguments, and ſuperexcel- 'lently expreſſed; no language 'ever better. You have ſpoken 'your own thoughts by Gods 'words; ſo that no enemy, Dr. W.S.

"not the Devil himself, can "say, but that you have said "as well as may be, though a- "mong the *English*, Theology "is cultivated in most of its "parts, beyond what is found "among Foreigners; yet, I "think, the *Papists* outgo us "in Devotionary Books. We "are forced to English and al- "ter some of theirs, to make "them [redacted], *Thomas de Kem- "pis*, *Bellarmine*, *Parsons*, &c. "But so far as you have gone, "you have outgone them: they "have spoken holily, and very "usefully; but what you utter "is Bible all, & your thoughts "are apples of silver, are placed "in pictures of gold. Your last

Book,

'Book, (*i. e.* a sheet of Christs 'satisfaction I sent him, ac-'quainted me with that argu-'ment, better than I was be-'fore; but this hath gone dee-'per into my heart, I have ta-'ken this with me, when I 'went to God; and like *Heze-'kiah's* Roll, I spread some of 'these Papers before me; and 'if like him, I did not weep 'sore, I have the more reason 'to grieve, that I did not so 'grieve. Had I been young-'er, and my eyes better, I 'would have Transcribed, if 'not all, yet some of these so 'pious Meditations. But if my 'Head be not laid, before they 'come out in Print, I shall with

'the first get one of the Books. 'The good God bless your ho-'ly endeavours with suitable 'success, &c. My honoured good Mother, this (with like encouragements,) hath emboldened me to present you thus publickly, what I thought to have done in my own Hand-writing. It is true, the excellent Mr. *Rob: Boyl's* occasional reflections, were put into my hand, more than a year agon, by a Lady happy in a near relation to that truly honourable both Gentleman, and Christian; and I had thoughts of presenting you the fruits of my plowing with his Heifer, but they being catcht from me by

a Friend, who liked them too well or too ill to reſtore them, I had not till now, any Eſſay of a Subject and language proper to ſend you. The illuſtrious Gentleman I laſt named, hath very praiſe-worthily ſet upon the reducing of both Philoſophy and Divinity, from aery, opinionative, and talkative, to ſolid, experimental, and demonſtrative. As for Philoſophy, (though I rejoyce in his, and the Royal Societies labours for it, (if I had brains, I have nor time nor affection to the extreme ſtudies thereof: but as for Divinity, I ſhould have a thouſand joyes, if this, or any endeavour of mine,

mine, ſhould make for its reclaiming from controverſial to practical, in any one ſoul; for ſure I am, the exercize of my heart, in pouring out ſuch Soliloquies to the Lord in my Cloſet, ſtand me in much more ſtead, than a thouſand Diſputes about that Mint and Cummin, which ſlayes the general regard of the weighty things of the Law, in *Great Britain* and *Ireland*. But to ſo mean a Preſent, why preface I ſo many words? I will end with onely congratulating my ſelf this, That whereas the glory of ſome Children is onely their Fathers, mine, is my Mother too; for as I glory in

ha-

having a Father, who is able better to serve the Faith and Joy of Christians; so I do in having a Mother, who ere now has, and I am sure will again encourage by her kindest acceptance, the weak endeavours of. My gracious Dearest Mother,

Your very affectionate Son,

and obedient Servant,

Philo-Jesus, Philo-Carolus.

AN EPISTLE TO THE READER.

LOng before the World was perplext with unprofitable Subtilties in Philosophy, and destructive Controversies in Divinity, *Solomon* complain'd of multiplicity of Books; But surely, not of such as were design'd to mend the World, and were likely to answer the end of the Authors, for he wrote much himself of Beasts, Foules, creeping things, and Fishes, and of Trees, from the Cedar in *Lebanon* to the *Hyssop* that springeth out of the Wall; moreover beside these books of natural Phi-

Philosophy, his books which belong to the Canon are a considerable part of the *Hagiographa*. If that which is written be upright, even words of truth, and delightfully composed, or contrived for efficacy, like the words of the wise, which are as Goads and nails fastned by the Nailers (*masters*) of Assemblies, no man of *Solomons* mind will complain. Books are faulty, it must be acknowledged; many of them so faulty, either as unsound, or prophane, or ridiculously senseless, that they are more fit for Fuell, then the Library of any man: But were all such condemn'd to the flame executed; it cannot be expected that any one of the surviving books in all its parts should find Catholick acceptance, nor indeed that any one, except the mysteries of the Holy Ghost, should please all men of unquestionable fidelity,

and

and skill to peruse it; yet, Reader, Allow it to be said of this book, (not as peculiar to it) If it be impartially read, and rightly understood, according to the intendment of the Author, it will commend it self. The words and phrase where figurative and Tragical, require not a profound judgment to discern the meaning, unto such as are well acquainted with the Author, and able to judge of his excellent endowments, it is a sufficient commendation of this book, that though it bear not his name he will own it; yet because it will come to the hands of divers strangers, especially in this City, to them much may be said concerning it, and him. Samuel sayes of the vertuous woman, *Many have done well, but thou excellest them all.* Reader, if thou art apt to take offence, perhaps thou wilt now take off

thine

thine eye, and cloſe the Book, leſt it follow in the next line. After the ſame manner may be ſpoken of the Authour of this Book. But diſcreet perſons being better pleaſed with a juſt Title to a good character, than to find it upon record; The Friends of the Authour, although they know his mind is inriched far beyond the ordinary rate of men of his years, and that he made good improvement of his time, while he was exercized in this work, which he offers to thy ſervice, will forbear giving him this Encomium; yet without offering any violence to his modeſty, or the credit of former Publiſhers of their Soliloquies, it may be ſaid, that among all the Diſcourſes of this kind, imparted to the world, a more pure Scriptural ſtile is not to be found. That ſpirit of Atheiſm and blaſphemy,

that haunts the Wits of our times, displays it self most impudently, in quibling and drolling upon the Bible, making a mock of all that is sober and Sacred; depreciating, debasing, and (what in them lyes,) debauching the very lip and language of the Holy Spirit himself.

This Authors innocent abuse of Scripture, is so far from countenancing, that it rather shames and condemns that licencious and abominable practise: Nor can we admit of the most useful allusions, without that harmless, (nay helpful and advantagious) Raillery, or abuse here practiced, Wherein the words, are indeed used to another, but yet to an Holy end & purpose, besides that for which they were at first instituted and intended; The author, (not playing with that

Edge-

Edge-tool, but) indeavouring only, to cut with both ſides of that *two edged-ſword.*

The Beautiful Captive, was to have her head ſhaved, and her nails, (not pared, but) made to grow, and the ſhaving her head, was the readieſt way, to make her nails to grow, *Dent.* 21. 12. All means were to be uſed, to make her ugly and deformed, (It is a ſhame for a Woman, to be ſhorn or ſhaven, 1 *Cor.* 11. 6.) So to take off an *Iſraelites* affection from her; Let it be ſo ſtill, with all humane Wit and learning, that Divine truth alone, may be fair and lovely, but when the former of theſe, is no Enemy, no Competitrix, no Rival, but an Handmaid to the latter, then let both grow together, until the Harveſt, yea let both Run together, and be Glorified. It is hoped, that the Candid Reader, will

will underſtand things no otherwiſe, then is intended by the pious Author; as when he ſaith of Meditation, that it hath told him, all that ever he did, yea and all that ever his God did alſo, undoubtedly his meaning is, that ſo far as he knoweth aright either his own or his Gods doings, he is beholding for it, to ſelf reflection, and Meditation: what he has written with a Sober, and unprejudiced mind, and of all the profit which thou ſhalt receive, give the glory to God, and thou wilt pleaſe the author, and alſo

Thine to ſerve in any

Office of love,

Thomas Harriſon.
Daniel Rolls.

READER,

BEfore thou turneſt to the following pages, I could wiſh for thy regards to theſe few particulars.

1. *Though my youth, and ſins, and ſufferings therein, make my acquaintance with Books much narrower than I could deſire, yet on that acquaintance I have, I dare humbly to give it thee as my opinion, that our modern writers have very much departed from this way of Inſinuating Piety, by religious meditations and ſoliloquies, in which, the fathers and ancient* Hero's *of divinity were very happy, and have been for ſome centuries very ſerviceable.*

2. *I ſhould (for reaſons ſeventy ſeven) think that this Age were*

to

to be dealt with, in it, much more congruously, than in those other more insisted on; of the regular of which, I cannot think of one, which might not receive full great advantages from this; from this I say, which with the catechetical one, I pray God revive among us. Let ancient records come out of their dust, and they shall bear me witness, that there was never age from Christ to our own, which stood in more need of reductives from an Aery professional, I know not what, called religion, unto devotional and Practical Piety, the power of Godlinesse! At this the following essay drives, the good Lord succeed it.

3. *Sith the joynt Justice and clemency of Magistrates, the preaching and writing of Ministers, the unparallell'd Judgements of the great God on us, (these late Years,) have bin all too little to keep Cities, Towns,*

Towns, Villages, or very families, from bandying into factions, and mens baiting each other with the epithets of Pralatiſt, Epiſcopalian, Preſbyterian, Independent, Anabaptiſt, Arminian, Antinomian, Legaliſt, and who can tell how many like; I have thought it as vain to intereſt my ſelf in the contentions of any, ſo very proper to commend the Practicks of Piety to all, in ſuch a way as this, which ſome judicious believe will offend none. I cannot think, but that there is of Iſrael, in each of thoſe Parties: and my hearts deſire and prayer to God for them is, that they may be ſaved. As far as I know my heart, I ſuffer theſe ſheets to go abroad to ſerve the faith and joy of each of them: let them all forgive me this wrong, I confeſs my ſelf,

The worſt Servant of *Chriſt*,

P P.

ERRATA.

IN the Epistle to the Reader; *Pag.* 15 For Nailers, read Masters of Assemblies. *P.* 16. for Tragical read Tropical, for Samuel read Lemuel in the Epistle to the Reader.

1. *A* Soliloquy *with* Soliloquy *it self.*

H Meditation! I see thee, and now I will leave my (*a*) water-pots, and go call all mankind to come and see the Duty that told me all that ever I did; ay, and that my God ever did. (*b*) Blessed is the womb of that Grace, that bears thee, and the paps that gave thee suck. (*c*) Blessed are they that hunger and thirst after righteousness, for they shall be filled with thee! (*d*) The fair *Rachel* of piety, may cry out her eyes, for children, and holy seed, and break her heart, because they are not, if she be not impregnated by thee! (*e*) Thou makest barren Graces to keep

(*a*) Joh. 4. 28, 29.

(*b*) Lu. 11. 27.

(*c*) Mat. 5. 6.

(*d*) Mat. 2. 18.

(*e*) Psa. 113. 9.

keep houſe, and to be the joyful mothers of children. Thou ſuffereſt (f) Pſal. 105. 44. no (f) man, nor devil to do them harm, thou rebukeſt the Prince of darkneſs for their ſakes. They that (g) 1 Ti. 6. 9. will be (g) rich in thee, will not fall into many temptations! for by (h) Deu. 32. 30. thee, one Grace will chaſe a (h) thouſand, and two put ten thouſand (i) Job 13. 11. to flight! Thy (i) Excellency (k) Pſal. 104. 32. makes them afraid, and thy dread falls upon them! Thou (k) look-eſt on earthy affections, and they tremble! thou toucheſt the hills of corruption, and they ſmoke! In thy Name I have caſt out devils! and (l) Mat. 16. 18. over thee the (l) gates of hell cannot prevail! Thou art, as it were, an Emmanuel, God with us! In thee grace and peace do live, move, and have their being! Thou raineſt down manna, and giveſt Angels (m) Pſa. 107. 18. food to them whoſe ſoul (m) abhorreth all manner of meat, and draws near to the gates of death! (n) Pſa. 11. 3. If thy (n) foundations be deſtroyed, what can the righteous do?

Thou

Thou deliverest in (o) six, yea seaven troubles! in spiritual famine from death, and war from the sword! Thou hast made a (p) hedge about piety, about her house, and all that she has, on every side! thou blessest the work of her hands! (q) Where there is none of thy vision, the people perish; but in thy light we see light! Thou (r) castest out the motes out of thy own eye, and seest clearly to cast out the beams of ours! Thou (s) shalt be called the prophet of the Highest; for thou goest before the face of the Lord, to prepare his way! thou givest light to them who sit in darkness, and in the shadow of death! (t) Man knoweth not thy price, neither is it found in the land of the living. The (u) blessing of him that was ready to perish, has come on thee a thousand times! for thou art eyes to the blind, and legs to the lame! a Father to the poor; and that which thou knowest not, thou searchest out

(o) Job 5. 19, 26.
(p) Job 1. 10.
(q) Pro. 29. 18.
(r) Mat. 7. 5.
(s) Luk. 1. 76, 79.
(t) Job 28. 13.
(u) Job 29. 13, 15, 16.

(x) Job 35. 11. Thou (x) teacheſt us more than the beaſts of the earth, & makeſt us wi-
(y) Pſal. 119. 93. ſer than the fowls of heaven! I (y) will never forget thy precepts, for with them thou haſt quickned me!
(z) Pſa. 73. 5. and ſure I am of thoſe who follow thee. (z) They are not in trouble as other men, neither are they
(a) Iſa. 1. 11. plagued as other men. To what (a) purpoſe is the multitude of our ſa-
(b) Am. 5. 18. crifices without thee? without thee the (b) day of the Lord is darkneſs,
(c) Mal. 3. 14. and not light! I have ſaid, That without thee it (c) is vain to ſerve God, and what profit is it that we have kept his ordinance? Faith
(d) Ro. 10. 17. comes not by (d) hearing, without
(e) Mat. 21. 13. thee; yea, without thee, the (e) Houſe of prayer is a den of thieves!
(f) Ro. 5. 5. thieves that break through and ſteal, duty and comfort! Hope, without thee (f) maketh aſham'd;
(g) 2 Co. 7. 10. and Repentance, without thee, is to (g) be repented of! Without
(h) Heb. 12. 1. thee, ſin doth (h) eaſily beſet us!
(i) Zec. 13. 1. and methinks thou art the in-door (i) fountain, opened for ſin, and for

un-

uncleaneſs ! without thee, the whole (k) Head of piety is ſick, and the whole heart is faint ! Thou art the Apothecary to the (l) phyſician of ſouls ! There is no (m) Balm in the *Gilead* of the Goſpel; and there's no phyſician there without thee ! Duties without thee, are phyſicians (n) of no value! tis thou (o) perfecteſt holineſs in the fear of God ! 'Tis impoſſible to ſerve thee (p) and mammon ! Thy two (q) mites, make ſuch a farthing, which I had rather preſent the Lord with, than with (r) thouſands of rams, and ten thouſands of rivers of oyl ! (s) Bleſſed is he, whoſoever is not offended in thee, who makeſt the blind to ſee, the lame to walk, the leper to be cleanſed, the deaf to hear, the very dead to be raiſed! (t) Oh my Soliloquy ! my Soliloquy ! why haſt thou forſaken me? why art thou ſo far from helping me? (u) Tell me, oh Meditation, thou whom my ſoul loveth, why ſhould *I* be, as one that turneth aſide by the flocks

(k) Iſa. 1. 5.
(l) Mat. 9. 12.
(m) Jer. 8. 22.
(n) Job 13. 4.
(o) 2 Co 7. 1.
(p) Mat. 24.
(q) Mar. 12. 42.
(r) Mic. 6. 7.
(s) Luk. 7. 22, 23.
(t) Pſal. 22. 1.
(u) Can. 1. 6.

(x) Pſa. 42. 2. of thy companions? (x) As the Hart pants after the water-brooks; ſo panteth my ſoul after thee! My ſoul thirſteth for thee, in this deſart land, (y) and howling wilderneſs, to lead me about, and inſtruct me! (z) 'Tis thou onely that canſt grave like the ingraving of a ſignet, on the plate of my heart, holineſs to the Lord! (a) For really, without thee, the ſerpents will beguile me, and *I* ſhall eat! (b) and my ſin will be greater than *I* can bear, as *Cain* ſaid. At every fools bidding, my own and all, (c) I ſhall curſe God, and dye, if thou ſtand not by me! What are my gifts, graces, duties, &c. without thee? (d) Doth not their excellency which is in them, go away, and they dye without wiſdom? (e) Don't they meet in darkneſs in the day-time? and grope in noon-day, as in the night? 'Twas ever well, when thou and I (f) took ſweet councel together, and walk'd unto the Houſe of the Lord in company. (g) Ah! I will eaſe

(y) De. 32. 10.
(z) Ex. 28. 36.
(a) Ge. 3. 13.
(b) Ge. 4. 13.
(c) Job 2. 9.
(d) Job 4 21.
(e) Job 5. 14.
(f) Pſa. 55. 14.
(g) Iſa. 1. 24.

me

me of my Adversaries, and be avenged of those enemies, which keep thee and me apart! (*b*) Let not thy silver be mixt with dross, nor thy wine with water, and thou shalt be preferred to my chiefest joy! (*i*) While I sit down by the rivers of *Babylon*, and weep in the remembrance of Zion, Thou, oh Soliloquy! (*k*) thou shalt compass my path, and my lying down: Thou shalt be acquainted with all my wayes, (*l*) Thou shalt be to me as a bundle of myrrhe, and lye betwixt my breasts all the night long! (*m*) Thou shalt blow upon my garden, and make the spices to flow forth, that **Jehovah Jesus** may come in, and eat his pleasant fruit. (*n*) So will I love thy commands above gold, yea, above fine gold! (*o*) I will leave father, and mother, and wife too, and cleave to thee. *Amen* and *Amen*.

(*b*) Isa. 1. 22.
(*i*) Psal. 137. 1, 6.
(*k*) Psa. 139. 3.
(*l*) Can. 1. 13.
(*m*) Can. 4. 16.
(*n*) Psa. 119. 127.
(*o*) Ge. 2. 24.

2. *A Soliloquy with God, of Created things.*

(p) Heb. 4. 13.

OH my God! (p) There is no creature which is not manifeſt in thy ſight! But alas! that there is any ſuch thing as a creature, or that there ever was ſuch a work as Creation, is hardly manifeſt to mine. (q) It coſt thee a ſecond creation of me, to make me believe the firſt! For that the world was made by Chriſt, I never believ'd, 'tis I was made by him too: And it may well be ſaid, (r) Thou haſt created all things by Chriſt Jeſus, ſince the very Faith, of all things being created, is by him alſo; it being impoſſible, that man ſhould rightly know himſelf (s) to be any creature, 'till he is a new one! They are not many thouſands of years paſt, ſince there was no being, but thy own; nor indeed is there any now,

(q) 2 Co 5. 17.

(r) Eph. 3. 9.

(s) Gal. 6. 15.

whoſe

whose name is, I am, or is not rather a Nothing, than a Being, besides thy own! but as if when thou created'st ours, thou hadst annihilated thy own, and thou hadst ceased to be, scon after we began to be; how art thou as far out of mind, as out of sight, with me, for the most part? How rarely, and faintly, do I say, (t) I know that my Redeemer, or my Creator either liveth! So difficult it is to weak Faith to believe thee the Maker of heaven and earth, that I am put hard to it, many times, to think thee the Maker of that little spot and clod of earth that I carry about me. I am so bad at remembring thee, the worlds Creator, that I have much ado to remember thee, my very own. But did (u) I not live, move, and have my Being in thee, the fault would be less heinous, and monstrous. Thou art nigher to me, than I am to my selfs and I have as perpetually, and necessarily, thy upholding, as my own subsisting: so that did I not

(t) Job 19. 25.

(u) Eccles. 12. 1.

(x) Act. 17. 28.

not forget my ſelf, I could not poſſibly forget thee: Nay, and did I not forget all things, 'twere impoſſible but I muſt remember their Maker, being all bear thy ſuperſcription; yea, and aloud ſay of thee, It is he that hath made us, and not we our ſelves. (z) Every creature of God, is good to teach me, were I but good to learn; its being a creature, and God being its Creator! But, oh my God! I neither learn of creatures, to honour their Creators nor of the Creator, to ſcorn creatures! I can very ſeldome ſee, either thee as thou art in thy ſelf; or them as they are in themſelves. I converſe much with both, and yet but little, becauſe I converſe with thee without thy Attributes, and with them without theirs; not viewing them as inſufficient, or thee as ſufficient. (a) If thou my Maker, (as the prophet ſpeaks) art my huſband, and jealouſie be the rage of a man himſelf; ſure it concerns me, to look better to my wayes, than to go

Pſal. 37 17.

(z) 1 Ti. 4. 4.

(a) Iſa. 54. 5.

go a whoring after the idols of my fooliſh imagination. I find to my wo, I converſe moſtly with nothings, not with thee the Creator, or thy creatures; but with the idols and creatures of my own corrupt fancy. For as there is no ſuch God. as I but too oft conceive thee: ſo there are no ſuch-creatures, as I oft conceive them to be. There is no God leſs than omnipotent; there are no creatures more than nullipotent. I am making an idol, not worſhipping thee, when I contemplate of thee otherwiſe, than of an Albeing God! and I am ſetting my (*b*) eyes on that which is not, when I am meditating of them, as any other, than as very Nothings, as to ſubſiſtence, without thy providence, as they were to exiſtence, without thy creation. There were variableneſs with thee indeed, and more than ſhadow of turning, if thou wert not as Albeing a God now, as before thou madeſt all Beings: and ſure if I, and all thy other creatures, were more than Nothings;

(*b*) Pro. 23. 5.

things; and if thou wert not the very Being of our beings, thou couldst not so be. Teach me then, oh my God! teach me to have all creatures manifest in my sight, and thee the Creator also! Shew me manifestly, That thou Art as really, and to Faith as apparently, the Al-being God and Good, as thou wast before the world began; and that all thy creatures Beings, consist in being Nothing without thee now, as before they ever were manifest to me. Oh my God! how thou hast made Nothings, but very Nothings! not one Being, that has any Beings more, without that which it derives from thy prouidence, than it had without that, which it drew from thy creation. Not being, without thee, is as essential to a creature, as being by thee. For could it be any thing without thee, its name would be I am, (c) and it must be a God. And wo is me, if I deny the Unity of the Godhead, as oft as I think of created Beings, without

(c) Isa. 40. 6.

the

the thought of their not Being, it being not poſſible that thou ſhouldſt be, I Am: if there be any beſide thee, or if there be any thing beſide thee, which is not a Nothing without thee! Every creature declares by its experience, that God is its (*d*) All in All; and God works all its works, in it, and for it. Lord make my ſoul (the worſt of thy creatures) to make thee its All in All; the Being of its being, and of all other beings, neither conceiving of thee as leſs than All things, or of the world, more than a Nothing. I may loſe it, and loſe nothing; but were it ſo, that I could ſave my ſoul, and loſe thee, I ſhould loſe my All. I may gain a world, and gain juſt nothing; but could I gain thee with the very loſs of my ſoul, I ſhould gain all things! For, ſure I am, gain is of Good onely, *&c.* (*e*) There is none Good but God; thy Self, oh my God, who doſt truly ſay to thy creatures all, without me ye can do nothing.

(*d*) 1 Co. 15. 28.

(*e*) Mat. 19. 7.

3. *A* Soliloquy *with the Soul, of the ſame Argument.*

I Will now go to my ſoul, I will conſider her wayes, and be wiſe. Come now, and let us reaſon together, oh my ſoul! If I ſhould aſk that, which was once God's Queſtion, From whence com'eſt thou? I doubt you muſt return, that which was once the devil's Anſwer; (*f*) From going to and fro in the earth. The earth, which he hath (*g*) hang'd on nothing, and charg'd you to lay no ſtreſs upon, while you keep in this my (*h*) earthen Veſſel, your life, indeed, muſt be on earth; but (*i*) your converſation in heaven. I would that you ſo uſe the world, as not abuſing it, or your ſelf! You are both poor enough, and you know who bids you, wrong not the poor,

(*f*) Job 2. 2.

(*g*) Job 38. 6.

(*h*) 2 Co. 4. 7.

(*i*) Phil. 3. 20.

poor, becauſe the Lord is their Maker. If you tell me, That God pronounc'd all that he made (k) very good: I muſt tell you, So it was, and ſo it is, for Gods ends with it. But whether it be not as very ill for your ends with it, is a doubt; He intended all for his own glory: for which 'tis good and fit, if you intend it for yours, you will find it much otherwiſe; becauſe though (l) God has choſe, even the fooliſh things of the world, to manifeſt his wiſedom with: you muſt chuſe the wiſe ones of a better world, to manifeſt yours. God that ſo loved the world, as you know, bids you not to love it, as you are not ignorant of; for the earth he has given into the hands of the ſons of men, but 'tis himſelf he gives to the Son of God: And becauſe he reſolv'd to ſatisfie them, that they ſhould, and could have no more, he calls himſelf their (m) portion and godlineſs, with content in it ſelf, their great gain; pearl of price, and ere thing

(k) Ge. 1. 31.

(l) 1 Co. 1. 27.

(m) Pſ. 16. 5. La. 3. 24.

thing neceſſary. Oh my ſoul! The mighty Lord who humbles himſelf to behold the things that are done in earth, calls thee to look up to him in heaven, making the earth thy footſtool, as well as his own. Knowing the emptineſs of the earth, and of the fulneſs thereof; knowing the creature not onely ſubject to vanity, but altogether lighter; knowing all made things to be but nothing, he charges thee to truſt in none of their vanities. I hope for ſalvation from none of their hills, but to ſay of all creatures, as he of all men; (*n*) There is none that doth good, no not one. Ponder it then, oh my ſoul! though thy ſelf art a very nothing; and if it be worth my while to loſe thee, to gain the world, yet ſure, it were a hard bargain to loſe thy God for ten thouſand worlds: yea obſerve, whoever parts with God, parts with him for nothing, though it be to ſave himſelf, and all he has. And do but think how heinouſly God muſt needs

(*n*) Pſa. 14. 3.

needs take it, That of Nothings themſelves, any thing ſhould be thought too much to part with, for him who is our All. What thinkeſt thou, oh my ſoul! of Popiſh doctrines of Merit? we our ſelves are but Nothings, without God; our ſervices are leſs, and are incapable of being greater than our ſelves. Our God is our All, if we give him any thing that's good, we muſt give him his own goodneſs; and 'tis a prodigious way of meriting, to give any one his own. Take heed to your ſelf of this leaven, and know, You have, and are nothing, but what is Gods own. I adjure thee by the living God, That thou for ever ſeek him, as no leſs than thy All; that thou tell him, That though every thing he made anſwers his Ends, 'tis He onely, that made every thing, can anſwer thine. That thou ſay plainly, That unleſs he be all things, he is a poor God: All he has beſide himſelf, being very Nothing to thy wants and deſires, and ſuch as leaves

(o) Job 20. 22. thee in ſtraits, in the very (o) fulneſs of its ſufficiency. Thou knoweſt, oh my ſoul! that wherever in a Duty, Prayer, &c. he gives in of himſelf, to a poor Nothing-ſpirit, (p) Job 3. 17. 'tis (p) there the wicked ceaſe from troubling, and there the weary are at reſt.

4. A Soliloquy *with God, about Piety.*

(q) Job 4. 8. OH my God! even (q) as I have ſeen, They that plow iniquity, and ſow wickedneſs, reap (r) & 20. the ſame: (r) They are deſtroyed from morning to evening, they periſh for ever, none regarding it, Were it of neceſſary choice, I vow I had rather have the very devil my (s) Ro. 7. 17. Gueſt, than (s) the ſin that dwelleth in me; and have Satan my Tyrant, (t) 1 Co. 15. 56. than ſin my King. Other evils are drones, it is ſin (t) which is the ſting of

of all. Make me any thing what thou pleaſeſt, beſides (u) a ſtriver with my Maker, the (x) wine of which contention, is the poyſon of dragons, and venom of aſps. Oh my God! I read that (y) godlineſs is profitable unto all things; if ſo, it muſt be profitable to ſin it ſelf; I mean, the finding, driving, and keeping it out, and profitable to it ſelf, in maintaining, feeding, and cloathing it ſelf well. (z) With content herein. I am told 'tis great gain, and I proteſt I believe it, becauſe as thou doſt (a) ſet apart him that is godly, for thy ſelf: ſo he that is godly, ſets apart thee for himſelf. Methinks it is a ſtrange queſtion, (b) who is like unto thee— Glorious in holineſs? Lord, I would aſk thee, Who has any glory or holineſs, but is juſt like thee? and that with a likeneſs of participation and repreſentation. Were I aſk'd, to whom I would liken God, I would anſwer (in both thoſe wayes) to every Saint on earth. For, (c) as the Father

(u) Iſa. 45. 9.
(x) Deu 32. 33.
(y) 2 Ti 4. 3.
(z) 2. 1 T 6. 6.
(a) Pſa. 4. 3.
(b) Ex. 15. 11.
(c) Joh. 5. 22.

judgeth no man; so neither do they, but commit all judgment to God the Son: As (d) the Judge of the whole earth doth right, so doe they, and that (f) without respect of persons, their own, or others! The same mind is in them, that was in God our Saviour; and I may boldly say of Saints wills deliberate (g) who hath resisted his will? To will, just as God wills, is (h) present with them: Thou chusest them, and they chuse thee; and they are a-chusing, as well as (i) a chosen, Generation: Among their affections, there is not one (habitual) Non-conformist. The very love of God (k) dwells in them; their love and Gods has one object: and 'tis no other than that God hates, which they hate! if God loves his enemy, they (l) do so to: if he hates themselves, they will do so too: Their way is to follow and imitate God, and nothing satisfies them, but his (m) likeness: They never think they have done like themselves, save when they have done

(d) Ge. 18. 25.
(e) 1 Pe. 1. 17.
(f) Phil. 2. 15.
(g) Ro. 9. 19.
(h) Ro. 7. 18.
(i) 1 Pe. 2. 9. Luke 10. 42.
(k) 1 Jo. 4. 16.
(l) Mat. 5. 14.
(m) Ps. 17. 15.

done like Chriſt Jeſus. They make the very graven image, and likeneſs of him that is above, in their converſation here below on the earth. Their very eating, drinking, and ſleeping bears the image and ſuperſcription of Chriſt on it; and if any word or deed be not conformed to his likeneſs, ſeaſon'd with juſtice, like ſalt, they diſown and renounce it, and would not have it imputed by God unto them, for the whole earth. I may then call Saints, (n) the image and glory of God, the expreſs image and likeneſs of him! O my God, my God! Let this likeneſs of thine be mine; and let not my heart or life be disfigured by my corruptions and temptations, which (o) uſe vain repetitions, as the heathen do, thinking that they ſhall be heard for their much ſpeaking, againſt thy likeneſs. Scatter my proud (p) luſts, pull down the mighty ones from their ſeats, exalt my likeneſs to thee, which is of ſo low degree: Hear me, oh my God!

(n) 1 Co 11. 7.

(o) Mat. 6. 7.

(p) Lu. 1. 51, 52.

what I ſay, e're I give ſleep to my eyes, or ſlumber to my eye-lids.

(q) Job 6. 8, 9. (q) Oh that I might have my requeſt, and that God would grant me the thing I long for! Even that it would pleaſe God to deſtroy my unlikeneſs to himſelf; and that he would let looſe his hand, and cut it off!

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5. *A Soliloquy with Piety it ſelf.*

(r) Pro. 10. 26. (r) AS vineger to the teeth, and as ſmoke to the eyes: ſo is a ſluggiſh heart, to them that ſend it towards thee. Oh piety!

(s) Pro. 13. 7. (s) There is, that maketh himſelf rich without thee, yet hath nothing! There is, that maketh himſelf poor with thee, yet hath great riches.

(t) Pſal. 9. 10. (t) They that know thy Name, will put their truſt in thee: for thou haſt not forſaken them, that ſeek thee!

They

They that ſeek thee early, will find thee; and they that find thee, never loſe their way. If God himſelf make me happy without thee, he muſt make me happy without happineſs. (u) I am not worthy indeed, that thou ſhouldſt come under my roof! becauſe in my houſe, there are many manſions of thy implacable enemies, becauſe too too often I have (x) given thy ſacred things to dogs, and thy pearl to ſwine. I have killed the counſels and rebukes that were thy prophets, and ſtoned the Embaſſadors that were ſent unto me! I have ſometimes betrayed thee with a kiſs, and calling thee Lord, done thee diſſervice! Sometimes, I have hid thy Talent in a Napkin, and otherwhile ſacrific'd to thee, with the ſtrange fire of blind zeal, fire prepared by the devil and his angels! I have ſeen thee a ſtranger, and not took thee in! Naked, and cloathed thee not, ſo much as with the garment of praiſe! Sick, and in priſon haſt thou been, and I not viſited

(u) Mat 8. 8.

(x) Mat 7. 6.

sited thee! Nay, I have cry'd with
(y) Lu. 23. 21. the rabble, (y) Crucifie him, crucifie him! I will (z) declare my iniquity, and I will be sorry for my sin.
(z) Psal. 38. 18. I will now count all things but dung that I may win thee! Though thou slayest me, I will put my trust in thee, and the loftiness of my looks to thee, shall never be humbled! Open, oh piety! open thou my lips, and my mouth shall speak forth thy
(a) Act. 17. 28. praise! in thee I'le (a) live, move, and have my being! I'le lust after
(b) Pro. 5. 19. no other beauty, thy (b) breasts shall satisfie me at all times, and I'le be ravisht alwayes with thy love! I'le fight the devil, and wrestle with God for thee!

6. *A* Soliloquy *with God about his Law.*

OH my God, my God! (c) Why do the Heathen rage! and the people of the earth ſet themſelves againſt the Lord, and his Chriſt: Why ſay they to thee, Depart from us, for we deſire not the knowledge of thy wayes? Why cant they abide Chriſt's Goſpel (d) coming, and endure that he ſhould appear? Does (e) thy Law make nothing perfect? yes it does. It makes the world (f) hate thee, with a perfect hatred, and count thee its enemy! Thy Law which binds the Kings of their luſts, in chains, and their Nobles in fetters of iron; (g) which ſmites the firſt born of their *Egypt*, and daſheth their little ones againſt the ſtones, makes them ſay to the whole Trinity, (h) Depart ye

(c) Pſa. 2. 1. Job 21. 1.

(d) Mal. 3. 2.

(e) Heb. 7. 19.

(f) Pſa. 139. 2.

(g) Pſa. 135 8.

(h) Mat 25.

ye curſed, and call to the devil, (i) as all the trees to the Bramble, Come thou and reign over us! Oh my God, (k) I had not known my own ſin, or other mens, but by the Law; for the ſake of which (l) Schoolmaſter, the whole world is out of love with thy School, (m) Had Chriſt made an end of the Law. I ſee none would have been offended in him; but I ſee now, his firſt Sermon has made him thouſands of rebells. But till the Fifth chapter of *Matthew* be blotted out, there's no hope of their return: They will ſtill pray, That (n) their Father which is in hell, his name may be hallow'd; That his kingdom may come, and his will be done, in earth as 'tis in hell; That his may be the kingdom, the power, and the glory, for ever and ever. But oh my God! were (o) right words forcible, and would arguing reprove, there were ſome hope! For, alas! alas haſt thou not made it (p) perfect liberty, as perfect law?

(i) Jud. 9. 11.
(k) Ro. 7. 7.
(l) Gal. 3. 29.
(m) Mat 5. 19.
(n) Mat 6. 9, 10, 13.
(o) Job 6. 25.
(p) Jam 1. 29.

And

And have not the (q) ſons of God a glorious liberty, whom God reſtrains from nothing, but (r) ſlauery; and exacts nothing from, but to (s) be like himſelf! Lord, Thou haſt commanded nothing that I know of, but the (t) having no other God beſide thee, and what hurt is in this, there is no other to have! And if we make an idol, that is, a Nothing, what true pleaſure is there in ſerving ſuch a Lye, any more than in making it? If it be (u) vain to ſerve any God, ſure 'tis ſo, to ſerve a vain one, as a (x) Belly, and the other gods of this world! Oh my God! in taking humane nature on me, I have took on me (y) the form of a ſervant; and his ſervant I am, to whom (z) I obey: could I find a better Maſter, I would not ſay as *David*, (a) I am thy ſervant, I am thy ſervant! I would ſay of this thy Law, 'Tis a hard ſaying, who can bear it? Nay, I would (b) break this Bond in ſunder, and caſt this cord behind my back,

(q) Ro. 8 21.
(r) Joh. 8. 32.
(s) Mat. 5. 4.
(t) Ex. 20.
(u) Mal. 3. 14.
(x) Phi. 3. 19.
(y) Phi. 2. 7.
(z) Ro. 6. 16.
(a) Pſa. 116 10.
(b) pſal. 2. 3.

back, if I could! But seeing (c) thou art God, and there is none besides thee. If this Law be a (d) yoke, I'le say it, 'tis an easie one; and if any burden, light enough in conscience, a burden that I would not be without for my head, and a yoke, I had rather lose my neck, than lose it. If there be any (e) weight in it, 'tis a weight of glory; and if at any time it seem (f) grievous, I am sure it does seem so onely, but afterwards bringeth forth the peaceable fruit, which undeceives us. I am sure, as many as have known the good of it, have took joyfully the (g) spoiling of all other goods for it. If it mar any mirth, how comes (h) fulness of joy into thy presence? If it check pleasures, how flourish they so at thy right hand? Sure enough, this Law is in full force there: if it confine a man, *David* took an ill course to walk (i) at liberty, when he chose to live by it, for that end: and they err, who call thy service perfect freedom: if

(c) Isa. 44. 6
(d) Mat 11. 30.
(e) 2 Co 4. 17.
(f) Heb 12. 11.
(g) Heb 10. 34.
(h) Psal. 16. 11.
(i) Psal. 119 45.

it

it makes valour flat, how come (k) the righteous to be bold as lions? and they that violate it, to flee, when none pursue! Oh my God! I do confess, I am (l) a double-minded man, and therefore unstable in my wayes: I see that within me, which tastes thy Law as (m) vineger and gall; but I have also that in me, which sayes to thy Law, Thy (n) lips, oh my spouse! drop as the honey-comb; honey and milk are under thy tongue, and the smell of thy garments is like the smell of Lebanon. I have that, which sayes to thy Law, (o) Am I a dog, that thou comest to me with staves! And I have that which rejoynsiyes, 'tis a dog, for the love of Christ beat it out. I have that indeliberateness, which upon the devils, (p) all these things I will give thee, will give the Law a repulse: and I have that deliberacy, which if it might have (q) a house full of gold and silver, will not go beyond the word of thy Law, to do more or less. I

(k) Pro. 2 8.

(l) Jam. 1. 18.

(m) Mat 27. 34.

(n) Can 4. 11.

(o) 1 Sa. 17. 43.

(p) Mat 3. 9.

(q) Nu. 22. 18.

have

(r) Mic. 7. 4. have that which resents (r) the best of thy Laws, as a briar; and the most upright, as a thorn hedge. And I have that, which in the (s) day or night, when it makes up its jewels, maketh (t) no mention of coral, or pearls, Ophirs gold, or the precious Sardonyx, but calls thy Law its (u) delight, the ornament of Grace, (x) life to my soul, and grace to my neck: and this I can truly aver, (y) I hate the men, and things, that hate thy Law, I am griev'd with those that rise up against it! I hate them with perfect hatred, and I count them my enemies. When thy righteous Law (z) smites me, it is a kindness; when it reproves me, 'tis an excellent oyl. It breaks not my head with thoughts, how to break its own; but my heart with cares, how to get a plaister from Christ! For though I can't (a) bear an unbroken spirit, neither can I bear a wounded one! Some imagine, that the voice of thy Law is nothing, but Cursed be every one! But methinks

(s) Mal. 3. 7.

(t) Job 28. 18.

(u) Isa. 58. 15.

(x) Pro. 3. 22.

(y) Psa. 139. 21. 23.

(z) Psal. 141. 5.

(a) Pro. 18. 14.

thinks I hear all thy Laws, ſaying with one mouth, (b) Come let us make man in our own image! and their deſign ſeems to me, to be (c) the redeeming us from all iniquity, purifying us as a peculiar people, zealous of good works. Oh my God! none ever periſh'd by the Law falling on them, but by their own (d) falling firſt, on the Law; 'tis we break it, and our ſelves in it. If none are its (e) friends, but ſuch as do whatſoever it commands, I muſt ſtand out! But if (f) love unto, be the fulfilling of the Law, ſure I am one, ſuch a one as 'tis. Though (g) *Auguſtus* like, it tax the whole world, and meet not with any that payes it, ſo ſlender tribute of obedience, as my rebellious heart: Yet this, oh my God, (h) I declare, I will declare my iniquity, and I will be ſorry for my ſin! For I muſt needs ſay of thy Law, as (i) *Pilate* of thy Son, I ſee no fault in him! I will pray, That all its (k) enemies within me, may be made

(b) Ge. 1. 26.

(c) Tit. 2 14.

(d) Mat 4, 44.

(e) Joh. 15. 14.

(f) Ro. 13. 10.

(g) Luk 2. 1.

(h) Pſa. 38. 18.

(i) Joh. 19. 4, 6.

(k) Heb. 10. 13.

its

its foot-ſtool, and that it may (*l*) come into me, with ten thouſand of its arguments, to execute judgment upon all; and convince all ungodly luſts of their hard ſpeeches againſt it! and that now he may (*m*) rule them with a rod of iron! For really, (*n*) the way of peace they have not known, except by fighting againſt it. Oh my God! let thy Law take away (*o*) every branch that beareth fruit, let it purge it, that it may bring forth more fruit! It hath of (*p*) old heal'd ſick people, taken with divers diſeaſes and torments; thoſe that were poſſeſs'd with devils, thoſe which were lunatick, and had the palſie! And ſure its (*q*) hand is not ſhortned, that it cannot ſave! It has of old, led ſouls into the (*r*) Banquetting houſe of the Goſpel, ſtaying them with its flagons, and comforting them with its apples, when they have been ſick of love to God, and hatred to their ſins! Other (*s*) leaders cauſe poor ſouls to err. But,

(*l*) Jude 14. 15.
(*m*) Re. 2. 27.
(*n*) Ro. 3 19.
(*o*) Joh. 15. 2.
(*p*) Mat 4. 24.
(*q*) Nu. 11. 23
(*r*) Can. 2, 4, 5.
(*s*) Iſa. 3. 12.

on

oh my God, let this (t) Guide lead my feet into the way of peace!

(t) Luk 1. 79.

7. *A* Soliloquy *with God about his Promiſes.*

LOrd, when I turn to thy promiſes, I am ready to aſk my ſoul; (u) Wilt thou ſet thine eyes on that which is not? as if thy mouth ſpake vanity, and thy right hand, were a right hand of lies! Promiſes from God, think I, (y) how can theſe things be? (z) He humbles himſelf indeed, to behold the things that are done in heaven! But he won't humble them ſo low, as to bring them to us on earth to, will he? (a) Whomſoever thou bindeſt to thy ſervice on earth, to them art thou bound, for rewarding each one in heaven? Lord, (b) who can believe this report? and to whom is this Arm of the Lord re-

(u) Pro 23. 5.
(x) Pſa. 104. 8.
(y) Joh. 3 9
(z) Pſa. 113. 9.
(a) Mat. 16. 19.
(b) Iſa. 53. 1.

revealed? (*e*) Every one is a friend to him that giveth gifts; (*d*) and if ſo good & perfect gifts, come down from thee, oh my God! Why is not every power of my ſoul, thy friend? (*e*) A mans gift maketh room for him, won't God's do ſo too? 'Tis good advice, (*f*) Take heed leaſt any man deceive you! But what, am I affraid God will deceive me too? (*g*) Thy commandments are faithful, and are not (*h*) thy promiſes ſure? Are they call'd exceeding great, becauſe they exceed belief and credibility? and precious, becauſe too good to be true? Are their Yea and (*k*) Amen changeable into Nay, nay? and muſt my faith, (*l*) as the devils, believe and tremble, while it does ſo? Shall I, oh my God! ſhall I think it not (*m*) impoſſible for thee to lie, becauſe my own incredulouſneſs, has made thee ſwear? Do mens oaths put an end to ſtrife, and ſhall not thine? Muſt I be jealous, that thy Word is the more infirm, becauſe

(*c*) Pro. 19. 4.
(*d*) Jam 1. 17.
(*e*) Pro. 18. 16.
(*f*) Mar. 13. 5.
(*g*) Pſa. 119. 86.
(*h*) 2 Co. 4. 16.
(*i*) 2 Pe. 3. 4.
(*k*) 2 Co 1. 20.
(*l*) Jam. 2. 19.
(*m*) He. 6. 18. 17. 16.
(*n*) Luk 1. 37.

firmid by an oath? Oh foolish brute, (o) who hath bewitched me? Oh my God, my God! (p) thy promises to me and my children, are to them that are afar off from believing them! We make (q) light of them, and go every one our wayes; one to his Book, another to his play: A fit of sickness, a storm at Sea, &c. will make me cry, (r) Bring them hither to me; but alas even then, (s) though many are called, few are chosen; they cannot answer me satisfactorily, (t) one of a thousand. Nay, sometimes (u) there's none that does me good, no not one. Though they have all (x) one Father, and in truth, they and their Father are one; For my very life, I can't (y) trust in them at all times, at least not securely; For sometimes, in my thirst, they have given me (z) vineger to drink, the conditions frightning me more, than the grace comforting. But oh my God, thou knowest, I wish I were (a) sick, so they might visit me: and in

(o) Gal. 3. 1.
(p) Acts 2. 39.
(q) Mat 22. 5.
(r) Mat 14. 18.
(s) Mat 22. 14.
(t) Job 9. 30.
(u) Psa. 14. 3.
(x) Joh 10. 30.
(y) Psal. 61. 61
(z) Joh 19.
(a) Mat 25. 43, 44

prison, so they might but minister to me! for they have instructed many, (b) and have strengthened weak hands! They have upholden him that was falling, and strengthened feeble knees. Dying souls have set down under their shadow, (c) and their fruit has been sweet to their taste! From thy promises, oh my God, I have known those who have (d) gathered myrrh, and spice; honey and honey-comb, wine and milk, when they had been (e) filled with bitterness, and made drunk with wormwood: when their souls had been removed from peace, and they had forgot prosperitie! (f) In my prosperitie I would say indeed, I should never be moved, and confidently bid (g) my soul, take more ease than now it dares, as having Goods laid up for many years; yea, for eternity, I would remove (h) sorrow from my heart, could I but undoubtingly say of thy promises That (i) I have finished the work they gave me to do! Could I but

(b) Job 4. 3, 4.
(c) Can 2. 3.
(d) Can 5. 1.
(e) Lam 3. 15, 17.
(f) Psal. 30. 6.
(g) Luk 12. 19.
(h) Ec. 11. 10.
(i) Joh 17. 4, 6, 10.

bold

boldly tell thee, oh my God, That thine they were, and thou gaveſt them me; and all mine are thine, and thine are mine, and I am glorified in them! But alas, as oft as theſe are not my (k) ſhield, my glory, and the lifter up of my head. Lord, how are they increaſed that trouble me; many are they that riſe up againſt me; many there be which ſay of my ſoul, There is no help for him in God. By night on (l) my bed, when I ſeek the particular promiſes, which I have choſe for my joy, when I ſeek them, and find them not: When (m) I open my heart to them, and they withdraw themſelves, and be gone, when (n) I ſeek them early too, and can't find them, though my conceits before had been high, (o) though I had exalted my ſelf as the Eagle, and ſet my neſt among the Stars, how am I brought down in a moment? How are my (p) lofty looks humbled, and my haughtineſs brought low? My own former com-

(k) Pſal. 33. 1, 2.

(l) Can. 3. 1.

(m) Can 5. 6.

(n) Pro. 1. 28.

(o) Oba 1. 3, 4.

(p) Iſa. 2. 7.

comforts (q) abhor me: They flee from me, and ſpare not to ſpit in my face! Terrors are turned upon me, they purſue my ſoul as the wind, and my welfare paſſeth away as a cloud. For why? 'tis very true, in all thy Laws and Threatnings, (r) I ſee the Lord is good, but 'tis in the promiſes, that I taſte and ſee; he is good, I can ſafely ſay, all thy words are ſweet, but 'tis of thy (s) promiſes, that I dare cry out, Oh how ſweet are thy words to my taſte: All their ſweetneſs is laſting, not onely giving my ſoul a feaſt, but a continual one; and that a phyſical, not a diſeaſe-gendring one. It doth good, and that like a medicine, it's honey purges, as well as pleaſes. Were it ſweet (t) as ſin, only in the mouth, I could not give it a good word. Oh my God, the (u) ſtoln waters of it, which my heart in muſing takes ſecretly away; the bread of it, that I eat in ſecret places, I can't ſay, How ſweet they are; (x) there

(q) Job 30. 10, 15.

(r) Pſal. 34. 8.

(s) Pſa. 119. 103.

(t) Job 20. 12.

(u) Pro. 9. 17.

(x) 1 Co 15. 41.

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is one glory of the Sun, another of the Moon, that gives light, and heat too, and life, this onely light. There is one glory of thy commanding word, that Moon rules in the night we are in, throughout our life, in this dark world. There is another glory of thy promising word, that Sun gives light and life to poor souls, and makes (y) us present with the Lord, even while we are absent: And really (z) the children of the Bride-chamber can't mourn, while in thy promises they have the Bridegroom with them. When they sit at any time in the dark, and see no light; lo, thy promises do make both (a) the Sun aforesaid, to stand still, upon their *Gibeon*; and the Moon in their valley of *Ajalon*, till the faces of their enemies are cloathed with (b) shame, and the crown of their faith flourisheth on their own heads. (c) The *Herods* which seek the lives of my poor Infant-Graces and Comforts, oh my God, they are never

(y) 2 Co 5. 6.
(z) Mat 9. 15.
(a) Josh 10. 12.
(b) Psa. 83. 16.
(c) Mat. 2. 20.

ſtone dead. I can never ſay, They which ſought my childrens lives, are dead: No, they make, and I am ſure, they keep war (*d*) with my Lambs. Thy very promiſes (*e*) can't make their wars to ceaſe but they can (*f*) and do ſcatter them that delight in wars and that which they help me do, makes me ſay experimentally, (*g*) The Lord is a Man of War. But, oh my God, my God, How to put on this armour, 'tis rare that I can tell! Though thy promiſes be (*h*) armour of Light, yet ſure 'tis ſuch dazling light, that I can't tell how to wind and turn it. From whence it comes to paſs, that I am daily (*i*) delivered over into the hands of ſin and ſorrow, doubt and fear, and all enemies; and didſt thou not, as an every dayes *Emanuel*, rid me out, and lead my (*k*) captivity captive, the ſorrows of hell would not onely compaſs me, but ſwallow me up, and I ſhould be, not as my (*l*) Saviour was, rejected of men; and a man

(*d*) Rev 17. 14.
(*e*) Pſal. 46. 9.
(*f*) Pſal. 68. 30.
(*g*) Ex. 15. 39.
(*h*) Ro. 13. 12.
(*i*) Lev. 26. 25.
(*k*) Re. 7. 23.
(*l*) i Iſa 15. 29.

man of ſorrows, but rejected of God, (*m*) and a man of ſorrows. How oft, oh my God, do I hear that voice, (*n*) This night thy ſoul ſhall be required of thee! How oft am I afraid, to (*o*) give ſleep to my eies, even when I have much ado to keep it from them? How few nights in a week can I ſleep, as do (*p*) others? for they reſt from their labours, which I can't: (*q*) innumerable evils compaſs me about, my iniquities take hold of me, ſo that I am not able to look up, or lye down! my conſcience it ſelf reviles me, ſaying, (*r*) Where is now thy God? I am (*s*) dumb to my friends, becauſe they can't remove my ſtroak: Nay, I live, (*u*) though as ſorrowful, yet as alwayes rejoycing, in my worſt fits, being ſure of this, (*x*) I am a living man. And 'tis meet for the (*y*) living, to praiſe thee, not complain of thee. But, oh my God, my God, I pray thee for time to come, let that word of Truth, by which thou

(*m*) Iſa. 53. 3.
(*n*) Luk 12. 20.
(*o*) Pro. 6. 4.
(*p*) 1 Th. 5. 6.
(*q*) Pſa. 40. 12.
(*r*) Pſa. 42. 3.
(*s*) Pſa. 29. 9.
(*u*) 2 Co 6. 10.
(*x*) La. 3.
(*y*) Iſa. 38. 19.

(z) Jam 1. 18. (a) 1 Pe 2. 2. [redacted] begat'ſt me, and of a ſto[redacted]ad imp, madeſt me a child to *Abraham*. Feed my (a) Babie-graces and comforts with its ſincere milk, and be within me a word of Life. Amen, Amen.

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8. *A* Soliloquy *with God, about his Threatnings.*

O My God, I have thought, That 'tis not for indiſturbed Profeſſors, to drink too much of (b) Pro: 31. 4, 5, 6, 7. the wine of the promiſes; and that leaſt they drink, and forget the Law, its direction and obligation! I have judg'd the ſtrong drink of thy promiſes to belong to him, that is ready to periſh, and their wines, to them that are of feeble hearts, that they may drink, and not forget, but redreſs their poverty by Chriſt's wealth, and conſider, That in him they ſhall feel their miſery no more. Now, thou knoweſt, I

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am one of that wretched number of men, who are ſetled on their lees, and that (too often) ſay, The Lord will not do good, neither will he do evil! Oh my God, thou knoweſt, I have bleſt my ſelf in my heart, ſaying, I ſhall have peace, though I walk in the imagination of my heart! I have not been (e) emptied from veſſel to veſſel, neither have I gone into the ſwift captivity of the Goſpel: My taſte has remain'd in me, and my ſcent has not been chang'd, ſo ſetled have I been on my lees! Oh my God, I need, that word of thine, which is quick and powerful, (f) ſharper than any two edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit! I need ſome of its faithful (g) wounds, which will do me infinitely more good, than all the (h) deceitful kiſſes, which my preſumption will never be able to faſten on thy ſweeteſt promiſes! Oh correct me with them, withhold them not from my ſoul; for if thou

(c) Zep. 1. 12.

(d) Deu 24. 19.

(e) Jer. 48. 11.

(f) Heb. 4. 12.

(g) Pro. 27. 6.

(h) Pro. 28. 23.

thou beateſt me with them, I ſha not die! Whatever the minds o[f] others are, Lord, thou ſhalt beat me with thy (*i*) rod of threatnings, and deliver my ſoul from the hell of ſelf-liking, and ſelf-applauding. I dare not ſay to thy richeſt promiſes, (*k*) bring unto me, or give me a reward of your rich ſubſtance! or deliver me from the enemies hand, redeem me from the hand of the Almighty; without firſt ſaying to thy threatnings, O ye juſt ſtatutes, upon my hardneſs of heart, and all my wicked luſts, (*l*) rain ye fire, brimſtone, and horrible tempeſt! Bring upon them, that ſhut out my peace, (*m*) a ſwift deſtruction; for I am ſure, before ſuch their deſtruction, the heart of man will be haughty! O Lord, without this paſſing through the fire of thy threatnings, I find, when I do my beſt, my hope is cut off, and my truſt is but (*n*) a ſpiders web! Thy juſtice conſpicuous, in thy treats, being as needfull to keep

(*i*) Pro. 23. 13, 14.

(*k*) Job 6. 22, 23.

(*l*) Pſal. 11. 6.

(*m*) 2 Pe 1.

(*n*) Job 8. 14.

keep me from preſumption, as the mercy in thy promiſes, to keep me from deſpair! Oh my God, I love thy book the better for thy threats, becauſe I find, they are the harbingers of the promiſes, and Laws to the world. The world cries out, (o) They are hard ſayings, who can bear them? I eſteem them ſoft, and gentle, in every thing, ſaving their objects, to whom they are denounced; and they are (p) heart-hearted indeed. Thou, oh my God, their authour, art a God (q) of grace, thy end in giving them is (r) gracious; their effects on honeſt hearts, are gracious; but to the hard-hearted, all things are hard: It's true, they bruiſe but (s) a ſinners heel, even while they bruiſe ſins heads; if they do give us ſtripes, thoſe ſtripes are gifts, for with them, we are (t) heal'd; they never cutting open any more than an orifice, for the oyl of thy promiſes to come in at! I know for the grace of the promiſes lips, and the (u) ſavour of their good oint-

(o) Joh. 6. 6.
(p) Ro. 2. 5.
(q) Ex. 34. 6.
(r) 2 Ti. 1. 9. Tit. 1. 15.
(s) Gen 3. 15.
(t) Iſa. 53. 5.
(u) Can 1. 2.

ointment, the virgins, foolish as well as wise, love them and follow them!
(x) Mat. 25. 12. But, oh my God, thou (x) knowest thy holy promises will not give that which is holy unto dogs, or dogged snarlers at thy righteous treats; they
(y) Mat 7. 6, 7. won't cast their pearls unto swine! They may ask, and conceit it is given them; they may seek and fancy they find divine purivie and peace, but a lie is in their right hand,
(z) Eccl 4. 12. (z) and their three-fold cords of ignorance, errour, and pride are easily broken, sometimes with mans, but ever with Gods judgements;
(a) Heb 11. 25. which hath made me chuse (a) rather to suffer the humiliations and breakings of thy threats, than to enjoy such kind of pleasures of heaven it self, as are but for a season. Oh my God, I find within me, that which is sweetly drawn to thee,
(b) Hos. 11. 4. with the (b) cords of a man, and the bands of love: But I also find
(c) Jer. 23. 19. within me, that which were no (c) thy word. A hammer, it could never beat any good into me. If thou

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onely (*d*) draweſt thy ſpiritual part with thy promiſes, it will run after thee! but my carnal part is not made willing to ſtoop, but in the (*e*) power of thy forcive Threats. (*f*) He that believes ſhall be ſaved, will animate the Law of my mind; but 'tis he that believes not, ſhall be damn'd, that will break in pieces (*g*) the Law of my Members. I thank thee, oh my God, for ſuch (*h*) a wall of Fire, round about my graces and duties! The Law is a defence, and the promiſes are (*i*) a defence againſt the weakneſs of Grace! But theſe Threats are the defence, againſt the ſtreng th of corruption: Ten Laws, and ten promiſes, won't (*k*) chaſe a thouſand luſts; but Two of theſe will put ten thouſand to flight. Oh my God, Thy promiſes do lead many, but thy Threatnings (*l*) drive every thought, to the obedience of thy Son, (*m*) even thoſe that would not, that he ſhould reign over them. Theſe rods of iron, rule thoſe my Re-

(*d*) can 1.5.

(*e*) pſal. 110.

(*f*) Mar 16. 16.

(*g*) Ro. 7. 23.

(*h*) Zec 2. 5.

(*i*) Eccl 7. 12.

(*k*) Deu 32. 30.

(*l*) 2 Co 10. 5.

(*m*) Lu 19. 27.

(n) 1 Sa 15. 23. Rebels, whose (n) rebellion is as the sin of witchcraft; they are the rod, which with the staffe of thy Laws and Promises, do exceedingly (o) comfort me. If I say, That I (the chief of sinners) have no sin, I deceive my self: and if I say, whilst I have sin, I am so whole, as not to need the Lancet of thy Threatnings, sure the Truth is not in me. (q) All thy Scripture is profitable, I will never except the threatning part. (r) Thy judgements, *David* sates, are to be desired above gold, and are sweeter than honey: By them, not onely thy enemies, but thy Friends are warn'd and in keeping them, as the apple of ones eies, there is great reward. Lord, I find this true of thy Threatnings, which as (s) thy Laws are holy, just and good: and as (t) thy promises are exceeding great and precious; and so let them ever be to my soul: *Amen*, *Amen*, and *Amen*.

(o) Psa. 23. 4.

(p) 1 Jo 1. 8.

(q) 2 Ti 3. 16.

(r) Psal 19. 9, 10, 11.

(s) Ro. 7. 12.

(t) 2 Pe 1. 4.

To

To my own Soul.

THE Horse, (*u*) whose neck is cloath'd with very thunder, (*u*) Job 39. 19,
Whose nostrils sparkle fire, 20,
Hates valleys, would run higher; 21,
Counting it a wonder,
That armed men, and fears themselves affright 22,
His Rider, sword, and spear, and shield, 23,
To him with fury steel'd,
Are very play-games, he treads on so light: 24,
He cannot feel the ground
He paws upon; and then the sound,
The Trumpets sound excites him more
To scorn them, than he did before.
The thunder does but whistle in his ears, 25.
He noses the Heaven it self, & appears

Affected with the ſcent, and ſight
of war,
Untill he feels what its ſad iſſues
are.
Thus thou, my Soul, bearing
Thy neck of braſs,
Thy heart of Adamant;
And the rocks none underſtand,
Look'ſt Heaven in the face,
While fire and brimſtone's raining
down upon thee:
Nor ſhakeſt thou at all,
As if pride being thy wall,
It could not make its threatned hell
light on thee:
Nay, (what's prodigious!) the more
God's thundring Cannons roar
To thee, deaf adder, thou the more
by far, Slighteſt his war!
God give thee ears to hear his
Trumpet ſounds,
They'l make thee haſte to Chriſt, his
Blood, and Wounds.

Amen, *So be it.*

10. *A* Soliloquy *with God of worldly Friends.*

OH my God, (the greater includes the leſs) (*t*) he that has the beſt Friend, has all friends. Methinks when he bids me (*u*) make no friendſhip with an angry man, doth almoſt bid me, Make none with any man! For indeed, though (*x*) anger reſts not, ſave in the boſome of Fools, yet it finds too eaſie an impreſs into the boſome of (*y*) the Wiſeſt! Though thou my God beeſt (*z*) ſlow to anger, they are few of thy ſervants who are ſo: inſomuch, That *Solomon* muſt be underſtood of Dutie, what ſhould be; not of Certaintie, what is, when he ſaies, That (*a*) a friend loves at all times. Brethren, (*b*) there are, that one would think, were born for adverſity indeed; the giving it to us, not the taking us from it. Nay, and

(*t*) See Rom. 8 31.
(*u*) Pro 22. 24.
(*x*) Eccl 7. 11.
(*y*) Pro. 15. 1.
(*z*) Joel 2. 13.
(*a*) Pro. 17. 17.
(*b*) Zec. 13. 6.

(such is the heighth of pride) few give their heartie friendſhip on other tearms, than what the common Saviour gives his upon; every familiar ſaying implicitly to us, (c) Ye are my friends, if ye do whatſoever I command you! and if we won't make them our Gods, they'l make themſelves our Devils: if we ſhall (d) be *Mordecai*'s, they'l be *Haman*'s. (e) Wealth, 'tis true, makes many friends; and when goods encreaſe, they are encreaſed, but 'tis to eat them; and when they are (f) eat up, many friends will not make wealth. (g) the poor ſhall have the Goſpel preach'd to them, and be turn'd off with a (h) God will provide: but for any glad tidings out of the worldly friends charitie, they muſt not expect it, but ſit down, and content them with (i) the gain of their own Goſpel! Godlineſs, which is indeed ſo (k) profitable to all things, that their friends unkindneſs is matter of pure notice, no reſent. Oh my God

(c) Joh 15. 14.
(d) Eſth 3. 5, 6.
(e) Pro. 19. 4.
(f) Ecc 5. 11.
(g) Mat 11. 5.
(h) 2 Ti 4. 8.
(i) 1 Ti. 6. 6.
(k) 1 Ti 4. 8, 18.

God, I have ſeen precious friends take much more joyfully (*l*) the ſpoiling of their friends, than the ſpending of a pittance of their goods. I have ſeen them in a corrupt ſenſe, (*m*) hold faſt that which is good; and making what goodneſs they have laid out, as fleeting (*n*) as *Judah*'s, a very morning cloud, and early dew. Sure if there be any faith in mortals, it is leſs than a very grain of muſtard ſeed, which is the (*p*) leaſt of all ſeeds, though when it's grown up into high profeſſions, *&c.* it is the greateſt among herbs, and becomes a tree: ſo that ſilly deluded men, (haſtning to ſnares as very birds,) come build moſt ſtrange neſts, and lodge in the confidence of its branches. It ſeems from mens practices, to be of the ſame certaintie. (*q*) God is true, and that every man is a liar, and experience manifeſts it, That to truſt to man, is but to make (*r*) lies our refuge, and (*s*) truſt in falſhood: For out of the (*t*) ſame mouth

(*l*) Heb. 10. 34.

(*m*) 1 Th. 5. 21.

(*n*) Hoſ. 6. 4.

(*o*) Mat. 17. 20.

(*p*) Mat. 13. 33.

(*q*) Ro. 3. 4.

(*r*) Iſa. 28. 15.

(*s*) Jer. 13. 25.

(*t*) Jam. 3. 10, 12.

mouth proceedeth both bleſſing and curſing; and out of the ſame heart ſweet and bitter. Oh my God, when in diſtreſs one ſhall call aloud to his friend, (as (u) the *Baalites* to *Baal* (either he is taking a journey, or peradventure he ſleepeth, and muſt not be awaked: There's neither voice, nor any to anſwer or regard, if otherwiſe; yet the friend can't ſhut up the ſea of ſorrows (x) with doors, or ſay to ones calamitie, Hitherto ſhalt thou come, and no further; he cannot bind the ſweet influences of the *Pleiades*, or looſe the bonds of *Orion*. My friend is (y) my ſhepherd, (my friend in Court) therefore I ſhall not want, is a Logick in its argument unſound; in its experiment unſafe! No mortal (a) neck is like the tower of *David*, builded for an Armorie, hung with (z) Bucklers and Shields, againſt all affaults: Nay, there's none but what may need our help, whil ewe ſeek its. (b) If our lamps be gone out, it's vain to ſay to friends, Give

(u) 1 Ki 18. 27, 29.
(x) Job 38. 8, 11, 31.
(y) Pſal 23. 1.
(z) Pſal 35 2.
(a) Can 4. 4.
(b) Mat 25. 8.

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us of your oyl. (c) Christ saies, A man can receive nothing, except it be given him from Heaven; much less can he give any thing, except he receive it from heaven. Whence it came to pass not unfrequently, (d) That as the evil our friends would not do us, that they do: So the good they would do us, that they do not; or if they do do it, it is no more they that do it, but God by them. Help me then, oh my God, and teach me for Jesus sake, (e) to render to friends the things that are of friends; and unto thee, oh my God, the things that are thine. Make me know, that the flesh of my friends is (f) grass, as well as other mens; and though their love comes up like a flower, it's obnoxious to be cut, or trod down like grass, (g) which to day is, and to morrow is cast into the oven: Be thou my friend, who changest not, but lovest to the end; yea, world without end, (h) who art faithful to the Death, and givest thy

(c) Joh. 3. 27.

(d) Ro. 7. 19, 17.

(e) Mat 2. 25.

(f) Isa. 40. 6.

(g) Mat 6. 30.

(h) Rev 2. 10.

thy friends a crown of Life; whose
(i) Ro: 8.38,39 love neither death can strike, (i)
(k) Ro. 13. 2. nor life consume, nor angels stop in the way, nor principalities (k) and powers resist to any, but their own damnation; nor things present cross, nor things to come annoy, nor heighth pull down, nor depth swallow up, nor any other creature do any other injury unto. Oh my God,
(l) Jam. 1. 8. make me know, men (l) are double-winded, and their love is unstable in all its waies, (m) any root of
(m) He. 12. 15. bitterness may spring up, and trou-
(n) Mat 6. 19. ble it; the rust of money (n) may corrupt it; thieves may break in and steal it! An unbridled tongue may ride over it, and spoil it! Oh make me sell all I have to get thy love;
(o) 1 Pe 1. 4, 5. thy love which is an inheritance (o) incorruptible, undefiled, and that fades not away, reserv'd in heaven, kept through my faith indeed, but by thy power, unto salvation! Make me know, good Lord, That all the
(p) Mat. 5. 36. friends on earth, can't make one (p) hair of my head white or black; nor

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by (q) taking ever ſo much thought, add one cubit to my ſtature! when ſick or ſorrowful, there's not one to whom I can ſay, (r) If thou wilt thou canſt make me clean and whole! nor can a ſoul of them ſay, I will come and heal thee. But oh my God, he that believeth in thee, though he were dead, yet ſhould he live! Thou canſt (t) lay ſinews upon dry bones, cover them with fleſh, and breath in life! 'Tis but a word, (u) and a world with thee! (x) that which is crooked, thou canſt make ſtrait; and that which is wanting, thou canſt number it. My God, my God, I beſeech thee put away my lovers and friends from me, and (y) let my acquaintance be eſtranged from that intimacie and perpetuitie of converſe with them, which hinders my communion with thee! Though of all things below, they are the ſweeteſt, they cannot (z) feed me with food convenient for me; though I am greatly prone to put (a) confidence in them, I find

(q) Mat 6. 27.

(r) Mat. 8. 2, 7.

(s) Joh 7. 38.

(t) Eze 37. 6.

(u) Heb 11. 3.

(x) Ecc 1. 15.

(y) Job 19. 13.

(z) Pro 30. 8.

(a) Pro. 25. 19.

find that confidence in them in time of trouble, is like a broken tooth, and a foot out of joynt. Though they have (b) ſtole away too too much of my affection already. Oh my God, let them ſteal no more! Enable me to (c) hate my very father, as much as is requiſite, to come a friend to thee! Be thou my whole acquaintance, and let me be ever with thee! either in delights, or deſires! Let me be a (d) companion of all them that love thee; but let my communion be with, and my ſtrong confidence be in thee, who art never better known than truſted! Amen, my God and Saviour, Amen, Amen!

(b) Eph 4. 28.

(c) Luk 14. 26.

(d) Pſal 119. 23.

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10. *A Soliloquy with God, of the Holy Scriptures.*

BLeſſed God (*x*) how forcible are right words, thine I am ſure are Right, becauſe thine! and right forcible, becauſe they are ſuch (*y*) hammers as break the very Rocks of my heart! ſuch a fire as pierces into my inmoſt depths, and reaches the droſs, (*z*) which no Eye hath ſeen, or ear heard. Such Monitors, as whoever won't hear, (*a*) would not believe, if one came from the dead! Such as (*b*) cleanſe the ways of even young men themſelves, ſo hard to be reclaimed, that *David* cries out aſtoniſhedly, Wherewithall ſhall a man young, cleanſe his waies! Of very ſtocks and ſtones, thy word (*c*) has rais'd up children to *Abraham*! It is (*d*) the arm of God,

(*x*) Job 6. 25.

(*y*) Jer. 23. 29.

(*z*) 1 Co 2. 9.

(*a*) Luk 16. 31.

(*b*) Pſal 119. 9.

(*c*) Mat 3. 9.

(*d*) Iſa. 43. 1.

God; yea, and very ſword too! God the Father's arm, God the Son's (e) power, God the (f) Spirits ſword! Oh my God, (g) words ſpoken in ſeaſon, how good are they? but when are thine out of ſeaſon? When (b) we are babes, they are milk, (i) ſweet and nouriſhing! When grown, they are ſtrong meat, making us go in thy wayes without wearineſs; yea, (k) run without fainting; when in bitterneſs of ſin and ſorrow, they are honey, pleaſant and purgative too! When in doubts, they are Counſellors! when fainting, (l) they are flagons of ſoul-reviving cordials, and apples of comfort! When quite dead, and the ſpirit gone, (m) the words which thou ſayeſt, they are ſpirit, and they are life. (n) We are begotten by thy holy word, as many as are born of God! We are fed by the ſame, and no better fed than taught neither. O my God, there is not a (p) word in my tongue, but thou knoweſt it altogether. Oh would

(e) 1 Co 4. 20.
(f) Eph 6. 17.
(g) Pro. 15. 23.
(b) 1 Pe 2. 2.
(i) Pro 16. 24.
(k) Pſal. 19. 5.
(l) Can 2. 5.
(m) Jo. 6. 63.
(n) Jam 1. 18.
(o) pſa. 119. 93
Pſa. 119 105.

to

to Christ, there may not be a (q) word in thy Book, but I may know it altogether. (r) Praised be thy holy Name, thou dost not say; If any man want wisdom, that then he shall strait be damn'd for a fool; but sayest, That then he should ask it of thee! Lord, I ask of thee that (s) wisedom to salvation, which thy word alone is able to give me. I observe, That all worldly wise withour this, are (t) as harmless as serpents; as wise as doves without hearts: they are wise to do evil in the form of godliness, but to do good as good, they have (u) none; the least knowledge. What are all humane Authors, that I should take knowledge (x) of them? Or the most Learned, that I should make account of them? (y) Their words are not as thy words nor their notions as thy notions! As the heavens are high above the earth: so are thy words high above their words & thy notions above theirs! Methinks of all the Books in my

(q) Psal. 139. 4.
(r) Jam 1. 5.
(s) 2 Ti. 3. 15.
(t) Mat. 10. 16.
(u) Jer. 4. 22.
(x) Psal. 144. 3.
(y) Isa. 55. 8, 9.

Stu-

Studie, it is my Bible onely which can uſe the mighty Lords own words. (z) Look unto me, and be ye ſaved! All the ends of the earth, (a) riches and honour are with me; yea, durable riches and honours lead in the way of righteouſneſs, in the midſt of the paths of Judgement. That I may cauſe thoſe that love me to inherit ſubſtance, and I will fill their treaſures! Counſel is mine, and ſound wiſedom; I am underſtanding, I have ſtrength. Other Books, I confeſs, with their much (b) fair ſpeech, do cauſe me to yield, with the flattering of their lips they force me: But when they draw me from thy Book, oh my Book, I find my going after them, is juſt a meer oxes going to the ſlaughter, and a fools to the correction of the ſtocks. Other books (c) boaſt in Title pages, of falſe gifts, and are meer clouds, and wind without rain; but thine gives good and (d) perfect gifts, coming down from the Father of lights. (e) They have

(z) Iſa. 45. 22.
(a) Pro. 8. 18, 20, 21, 14.
(b) Pro. 7. 21.
(c) Pro. 25. 14.
(d) Jam 1. 17.
(e) Pro. 23. 35.

have ſtricken me with reproofs, and I was not ſick; they have beaten me with inculked rebukes, and my conſcience felt it not; but in thy word, the (f) Cocks crow ſo loud, that they will make one go out of (f) Mar. 26. 75.
in, (g) and weep bitterly, that one can go out no further. The word (h) is a Refiners fire, and ſuffers (g) Luk 22. 62.
ſome cleanſing inſide and out! (h) Mal. 3. 2.
Theirs maketh Scribes and Phariſees, painted ſepulchres, but no (i) true Iſraelites, in whom there is no guiles (k) the harp and the viol are (i) Joh. 1. 49.
in their feaſts, the tabret and pipe (k) Iſa. 5. 12.
of the excellency of mans wiſedom, pleaſing words, and tinkling cymbals. But thy Book gives (l) the myrrh with ſpice; the honey with the honey-comb; the wine with milk. Oh my God, thou haſt made (l) Can. 15. 1.
great (m) lights in thy word, the Sun, the Moon, the Stars, of precepts, promiſes, and providences; (m) Pſal 136. 8, 9.
elſe would this world be (n) a land of darkneſs, and the ſhadow of death: A land of darkneſs, as hells (n) Joh 10. 21, 22

dark-

darkneſs it ſelf, of the ſhadow of death, without any order, and where the light would be as darkneſs. Some deal with thy word, as (o) *Orpah* with *Naomi*, go ſome part of the way with her, kiſs her, and then leave her. But oh! may my ſoul (as *Ruth's*) cleave to it, and for ever ſay, Whither thou goeſt, I will go; where thou lodgeſt, I will lodge; thy wayes ſhall be my wayes, and thy God ſhall be my God. (p) All thy works do praiſe thee, O Lord, and thy Saints do bleſs thee! they ſpeak ſweetly of the glory of thy Kingdom, and talk of thy power; but 'tis thy word makes known to the ſons of men, thy mighty Acts of Creation and Redemption, and the glorious Majeſty of thy Kingdom! 'Tis thy word upholds all them that fall; and raiſes up thoſe that be bowed down! Out of thy word thou giveſt the beſt meat to them, whoſe eyes wait upon thee. Thy gracious providences often make me cry out, (q) O give thanks to

(o) Ru. 1. 14, 16.

(p) pſal. 145. 10, 11, 12, 14, 15.

(q) pſal. 136. 1,

to the Lord, for he is good! But 'tis thy Word onely makes me add, His mercy endureth for ever. For why? 'Tis by thy Word that thou ſmiteſt *Ægyptian* luſts in their firſt-born! and overthroweſt reigning ſins, and their hoſts of ſnares and temptations, in the Sea of thy grace, red with the Bloud Royal of thy Son! 'Tis by thy Word thou leadeſt thy people through the valley of ſin ond ſorrow, into the heavenly *Canaan*! 'Tis thy Word, that in the wilderneſs of this world, (*r*) opens very rocks that waters guſh out! yea, that turns my part of this wilderneſs into a ſtanding pool of mercies; and my dry ground into water-ſprings. 10, 15, 16,

(*r*) Pſa. 105. 41

(*s*) Pſal. 107. 35

11. *A* Soliloquy *with the Soul, about its ſloth.*

(z)Pro. 2. 6,16. O My ſoul! my ſoul! (z)'Tis in thy own conceit, That ſuch a ſluggard as thou, is wiſer than ſeven men, that can render a reaſon.

(a)Mat. 9. 20. Doſt think it enough, as (a) the woman with the bloody Flux, only to come behind Chriſt, and touch the hem of his garment? Hers was a Flux of Bloods thine of ſuch ſins, as made a Flux of Chriſts Blood! Her diſeaſe but of Twelve years, thine of almoſt twice twelve, for thou waſt conceiv'd in it!

(b)Mat 9. 21. (b) As ſhe ſaid of Chriſt, dareſt thou ſay of Chriſtian Religion; If I may but touch its garment, I ſhall be whole? If not, why ſtandeſt thou idle? hath not God ſent thee to hotter work.

(c)Mar. 6.8,9,7. (c) Is this like a Diſciple of Chriſt, to be projecting for ſcrip, bread, money in thy purſe, and two coats?

and

and not be caring for power of thy unclean ſpirit, and being ſhod with the ſandals of the Goſpel? Art thou my ſoul, the *Bethlehem* wherein Chriſt is born? or the *Sodom* wherein pride, idleneſs, and fulneſs of bread reigns? (*d*) The deſire of the ſlothful Chriſtian to be ſaved, damns him, becauſe his hands refuſe to abound in the work of the Lord. (*e*) All theſe things have I kept from my youth up, was the word of an hypocrite, and very likely an Apoſtate! 'Tis another diligence (*f*) enſures Election, and ſecures from falling? Be not (*g*) deceiv'd, oh my ſoul, with vain words! It is the doing Chriſtian onely, that undoes not himſelf! A mans own words are not (as God's) able to ſave his ſoul! Salvation muſt be (*h*) work'd, not talk'd out! Examine thy ſelf, prove thy ſelf, oh my ſoul! for knoweſt thou not, that great induſtry is in thee, (*i*) except thou beeſt a reprobate! Not to do well, or (*k*) to be weary of well doing, is a mani-

(*d*) Pro 21. 25.

(*e*) Mat. 19. 20.

(*f*) 2 Pe 1. 10.

(*g*) Jam 1. 22. Jam. 1. 21.

(*h*) Phil 2. 12.

(*i*) 2 Co 13. 5.

(*k*) Gal 6.

feſt token of God's being weary of thee, and thy being ſo of him! and every ſuch (*l*) drawing back, finally perſiſted in, is to perdition! 'Tell not me there is a lion, or ſingularity in the way; a lion of cenſoriouſneſs in the ſtreets, I ſhall be bit! Thou muſt be ſo, but who can help it? If Chriſt (*m*) will ſend forth his Diſciples in the midſt of lions and wolves, 'tis ſo much the better for you, if you are bit ſoundly, you will be the more like your Maſter! (*n*) The ſacrifice of thy fame, the offering, the burnt-offering of it, on this account, is ſuch as God will not deſpiſe! but has pleaſure in: Men indeed, and of repute, for piety, too many won't endure (*o*) ſound doctrine! much leſs convincing converſation! But God will have us do more (*p*) than others, either do, or allow us to do! Oh my ſoul, look right before thee, Were it not better that men ſhould ſay to thee and thy graces, Why do ye more than others, by way of accuſa-

(*l*) Heb. 10, 38.

(*m*) Mal 10, 16, 25.

(*n*) Heb 10.

(*o*) 2 Ti 4. 3.

(*p*) Mat 5. 47.

cuſation, than that Chriſt, when he comes, ſhould ſay, What do ye more than others, by way of condemnation. Chriſt, (q) thy Doctor, teaches not as the Scribes, but as one having authority, Don't thou live as the Scribes, but as one having activity! Chriſt thy Saviour did and ſuffered nothing, but miracles for thee, double miracles, to wit, becauſe he did them, and becauſe he did them for thee! and wilt thou ſtick to do more than ordinary for him! Hear, oh my ſoul! not meerly (r) the whole in ſin, but the ſick in grace, do need the phyſician! For Jeſus came not onely that his ſouls ſhould have life, but that they (s) ſhould have it more abundantly! If thou art not purged to bring forth more fruit, 'tis dubious whether thou art yet ingrafted in him, (t) or beareſt any! *David* confidently ſayes, God's right (u) hand upheld him! but when was that, not when he ran from God; no, nor when he ſate ſtill neither; no, nor

(q) Mat 7. 29. *Read the four Evangeliſts.*

(r) Mat 9. 13.

(s) Joh. 10. 10.

(t) Joh. 15. 2.

(u) See Pſal. 63 8.

nor when he followed God ordinarily neither, but when his very ſoul followed hard after God. *Solomon* ſayes, (*x*) That the feet of ſome run to evil. 'Tis pity that good ſhould be gone unto a ſlower pace; and know thou my ſoul, If heil be moſtly (*y*) run unto, 'tis a ſhame but to go to heaven! and thou waſt beſt look to it too; for I miſtake, if there be any way to heaven, beſides (*z*) the Race-one! in which it ſelf, be confident, every Runniug won't obtain! Beware of a falſe gallop. Methinks S. *Peter* makes (*a*) abounding in grace, and daily addition, the onely ſecurity againſt ſubſtraction. St. *Paul* contends for (*b*) abounding in every particular grace, I am ſure one degree of abounding would not ſerve his turn neither; Abound (*c*) ſayes he) more and more; nay, and he was for (*d*) abounding alwayes too: Youth and old age, proſperity and adverſity, *&c.* ſtill abound. And really all but need, ſith now I remember it, what

(*x*) Pro 1. 16.
(*y*) Pſal. 119. 32. Can. 1. 4 Heb. 12. 1.
(*z*) See 1 Cor. 9. 24.
(*a*) 2 Pe 1. 8.
(*b*) 2 Co 8. 7.
(*c*) 1 Th. 4. 1.
(*d*) 1 Co 15. 58.

ever

evera man hath, andaboundsnot in, goes for nothing with him who is to be our Judge. From him (d) ſaith he) that hath not, ſhall be taken away even that which he hath. If ſo, as (f) the Elders muſt labour, in the word and Doctrine, I proteſt thou and thy neighbours were beſt labour hard, in the word and practice of it. 'Tis true, they (g) who do reſt from their religious labours, have their works follow them; but if they don't follow them too, and caſt them at the bar of God, far from that reſt. Say not, oh my ſoul, the wind blows in thy face, ſet heavenward! 'Tis onely a (h) ſluggard, that will not plow, by reaſon of the cold! He that obſerves the wind (of any oppoſition) well he may ſcatter, he will never ſow, in the whole ſeed-time of grace: and he that does but ſo much (i) as regard the clouds, that drop down ſcuds of temporal inconveniences, he may dream of reaping in the harveſt of glory; but there

(e) Mat. 25, 29.

(f) 1 Ti 5. 17.

(g) Re. 14. 13.

(h) Pro. 20. 4.

(i) Eccl 11. 4, Pro. 20. 4,

there he may be, and have nothing; no, not a drop it ſelf to cool his tongue. I tell thee, oh my ſoul, hindrances of thy pious diligence, numberleſs thou maiſt make, not one canſt thou find made to thy hand. Thou lieſt, when thou ſaieſt, (k) There's a lion in the way without! The lion that will bite thee, I mean, for why? (l) Satan is a lion, that if but reſiſted faithfully, will not bite thee at all, unleſs his flight, and leaving thee to ſin alone, will bite thee! The lion, if any be, is in the den of thy brutiſh ſluggiſh heart, whoſe luſts, indeed, are roaring lions, ever ſeeking what gracious motions they may devour! No man ſtands idle, but he who ſtands for idleneſs; and I may boldly ſay it (as of every wicked Agent, ſo) of every one wickedly inactive, (who (m) hath reſiſted his will? Even we poor potſheards, have (n) power over the dab of clay, call'd our ſelves, to make freely one action unto the honour, and another to the

(k) Pro. 22. 13.
(l) 1 Pet 5. 8.
(m) Ro. 9. 19.
(n) Ro. 9. 21.

the diſhonour of our Chriſtian names! God gives us, would we but give our ſelves (o) to will, and to do: We have his, could we get but our own good pleaſure. (p) The deep ſleep, in which we can't work, 'tis ſlothfulneſs caſts us into that; the (q) nettles and thorns that make irkſom our work, are alſo its product. Oh my ſoul, let not idleneſs (r) hinge thee on thy bed, and give thy hand to thy boſome, (s) and then thou ſhalt find it no more grievous, to ſet thy hand to God's plow, than to put it to thy mouth, even with thy neceſſary food. Methinks the Authour of the Epiſtle to the (t) *Hebrews*, makes Believers and ſlothful Profeſſors nothing a kin, his But is ſo adverſative; and I proteſt, 'tis enough to make thy betters in ſacred induſtry ſhake again, to once Con *Solomon*'s Obſervation. Slothfulneſs not onely confuſes the materials of one that is going (u) to build, but it even decayes that which is ever ſo well built

(o) Phi 2. 13.
(p) Pro. 19. 15.
(q) Pro. 15, 19.
(r) Pro. 24. 30, 31.
(s) Pro 26. 14, 15.
(t) See Heb. 6. 12.
(u) Ecc 10. 18.

built up already; Nay, and though it be built, ay, and poſſeſſed too; though it bea houſe, a furniſh'd houſe, yet idleneſs will make it untenantable! My ſoul, my ſoul! though thou wert built up; ay, and Chriſt inhabited thee; thou muſt not lend, but give; not ſome, but all diligence to ſecure his Houſe, and Hold.

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12. *A* Soliloquy *with Pride.*

(z) Job 9.30,31

OH pride, pride! (x) If I waſh my ſelf with ſnow water, and make my hands never ſo clean, yet doſt thou plunge me in the ditch, and make my own clothes to abhor me! (y) Thou meeteſt every gift and grace I have, as a Bear that is bereft of her whelps, and doſt rent the very caul of their hearts. (z) Curſed be thy anger, for it is fierce; and

(y) Hoſ. 13. 8.

(x) Ge. 49. 7.

nd thy wrath, for it is cruel! Thou aſt ſmitten all God's friends on the heek-bone, nor art thou (a) afraid f ten thouſand of Gods threat- ings, which have ſet themſelves ound thee! Who (b) can put an ook into thy noſe? or bore thy jaw hrough with a thorn? Who can pen the doors of thy face? thy eeth are terrible round about? Thy breath kindles coals, and a lame goes out at thy mouth! The word of God, that layes at thee, annot hold! the ſpear, the dart, nor the Habergion! God's arrows make thee not fly, thou counteſt is darts as ſtubble! Upon earth here is not thy like, thou art made without fear. (c) Thy words are moother than butter, but war is in hy hearr! They are ſofter than oyl, yet are they drawn ſwords! Thy voice, oh pride, is (d) *Jacob's* voice, but thy hands are the hands of *Eſau*. (e) If thou doſt ſpeak for God, 'tis wickedly! and if thou doſt talk for him, 'tis deceitfully; as

(a) Pſa. 3. 6, 7.

(b) Job 41. 2, 14 21, 26, 28, 29, 33.

(c) Pſal. 55. 21.

(d) Ge. 27. 22.

(e) Job 13. 7.

Job

(f) Psa. 45. 8. Job said of his friends. (f) All thy garments smell of myrrh, aloes and Cassia! but they are fearfully (g) spotted by the flesh, if look'd into! Gifts, which are (h) thy oxen, thou keepest ever plowing; lusts, which are thy asses, thou keepest feeding, till the righteous God send his Executioners of Justice, to take both, and slay them, with the sword of vengeance. (i) Thy godliness is no gain, nor is it profitable to any thing (l) with its form, but to gnaw out the heart of the power. (l) The strongest cries of thy prayers are but idle clamorousness, and stark sin; it's (m) strength is just as its length, but for a (n) pretence! (o) Thy House of prayers is but a Den of thieves, lying in wait for the curse of being well spoken of by all men! (p) Thou shewest thy faith by thy works! I'le say it is a faith of miracles, which (q) if one have of it no more than a grain of mustard seed, one shall throw away mountains of the

(g) Jude 23.
(h) Job 1. 14, 15
(i) 1 Ti 6. 6.
(k) 2 Ti 3. 5.
(l) Heb. 5. 7.
(m) Psal 109. 7.
(n) Mat. 23. 14.
(o) Mat. 21. 13.
(p) Jam 2. 18.
(q) Mat. 17. 20.

con-

onvictions of God on ones ſoul.
(r) 'Tis a faith that ſubdues King-
omes indeed! For I call God to
witneſs, it ſubdues the Kingdom of
Chriſt (s) in the Goſpel. (t) 'Tis a
faith, that whatever is of it is ſin:
'Tis a ſaving faith with the venge-
nce; for I confeſs, it ſaves it ſelf,
though it (u) make Shipwrack of
good Conſcience! (x) Thy love
oh Pride is ſo perfect, that it caſts
out all fear of the Lord! (y) and
ſhewes kindneſs to thouſands of
thoſe both men and things, which
love thee, and keep thy Commands!
but 'tis true, for Gods Statutes,
which are thy (z) enemies; thou
canſt not love them: and for Gods
Attributes, which deſpitefully uſe
thee, thou canſt not pray for them.
Thou doſt indeed, oh Pride (a)
ſet thy Affections on thoſe things
which are above, and (to uſe thy
own hearts dialect,) (b) thou doſt
humble thy ſelf, to behold the
things that are done in heaven! But,
having ſaid in thy heart, That (c)
thou

(r) Heb. 11. 33.
(s) Ro. 14. 23.
(t) Luk. 7. 50.
(u) 1 Ti 1. 19.
(x) 1 Jo 4. 28.
(y) Exo. 20.
(z) Mat 5. 44.
(a) Col. 3. 2.
(b) Pſal. 113. 6.
(c) Iſa. 45. 22.

Thou art God, and there is non
beſide thee; 'tis the plaineſt thin
(d) Pſal. 53. 3. of ten thouſand, (d) that every o
thy affections is gone back to th
ſelf, they are altogether becom
filthy, there is none that doet
(e) Pſa. 57. 4. good, no not one. (e) Their poiſo
is like the poiſon of a ſerpent, an
(f) Job 2. 11. they are deaf adders. Let God (f)
but touch their bone or their fleſh
they will curſe him to his face. (g)
(g) Ex. 1. 12. And the more they ſhall be afflict
ed, the more they will grow. Le
Religion aſk them for water, they
(b) Jud 5. 25. 26, 27. will (b) give her milk, and butte
promiſes in gay profeſſions; but they
will put their hands to the mail
and their right hands to the devils
hammer; with the hammer they will
ſmite piety, and ſmite off its head
when they have pierced through its
(i) Job 10. 14, 12, 13. Temples! (i) They break down
godlineſs with breach upon breach;
and ruſh upon it as a Gyant, they
take it by the neck, and ſhake it to
pieces, and ſet it up for their mark.
Oh pride, I do not wonder that God
hate

hates even the very (k) look of thee! For I am ſure, thou and all thy fathers houſe, do hate God with a (l) perfect hatred, & count him your enemy! Thy natural language is, (m) Remove God's diadem, take off his Crown, overturn, overturn, overturn him! I have ſworn by my ſelf, that unto me every knee ſhall bow. Oh pride, pride! (n) I have ſeen thine Idolatries, thy Adulteries, and thy Neighings; the lewdneſs of thy ſpiritual whoredom, and all thy abominations. (o) The cup of the Lords right hand be turn'd upon thee, and a ſhameful ſpewing be on all thy glory, in my heart and life! (p) The Lord ſmite the crown of thy head with a ſcab, and diſcover thy ſecret parts! The Lord take away the braverie of thy tinkling ornaments! In ſtead of thy ſweet ſmells, let there be in my ſoul the ſtink of my own corruption! In ſtead of thy girdles, a being rent and broken in ſpirit! In ſtead of thy well-ſet hair, baldneſs! In ſtead

(k) Pro 6. 17.
(l) Pſal 139.
(m) Eze 21. 25, 27. Iſa. 41. 23.
(n) Jer. 13. 27.
(o) Hab. 2. 16.
(p) Iſa. 3. 17, 18, 24.

of

of thy ſtomachers, a girding of ſackcloth, and burning by the (q) fire of his ſpirit, In ſtead of thy beauty! How joyfully could I take the ſpoiling of thy Goods! Have thy (r) right eyes bor'd out, and thy right hands cut off! and not onely have thy cloak, but thy coat alſo took away! God fire out thy (s) Foxes out of their holes, and thy unclean birds out of their neſts, that the Son of Man, and Saviour of men, may have where to lay his head, within my (t) heart! May thy Sun, thy Moon, and thy ſtars be darkned. (u) May the keepers of thy Houſe Tremble, and thy ſtrong men bow themſelves, may thy ſilver cords be looſed, and thy golden bowls be broken; may evil dayes come on thee, and ſuch wherein my Soul may ſay, I have no pleaſure in thee. (x) By the blaſt of God, mayſt thou periſh, by the breath of his noſthrils maiſt thou be conſum'd (y) I know thy works, and where thou dwelleſt, even where *Satans* ſeat

(q) Heb 11. 34.
(r) Mat. 5. 29, 40.
(s) Lu. 9. 58.
(t) Eph. 3. 17.
(u) Eccl 12. 2, 3, 6, 1.
(x) Job 4. 9.
(y) Rev 2. 13.

ſeat is, in the hearts and manners of men! I know thou (z) bringeſt in damnable Hereſies, even denying the Lord that bought me! Thou (a) carrieſt men away with divers and ſtrange doctrines; thou makeſt the morality of the earth, (b) earthly, ſenſual, diveliſh. Curſed be the (c) womb that bare thee, and the paps that gave thee ſuck. (d) Happy ſhall he be that taketh and daſheth thy little ones againſt the ſtones! (e) May the eye of God, which hath ſeen thee in my heart & ways, never ſee thee more, nor thoſe places know thee any more! Maieſt thou, oh pride, (f) be clothed with ſhame; and upon all the graces of God, that are thy enemies, may the Crown flouriſh, ſo even ſo. (g) My ſoul ſhall wait for the Lord, more than they that watch for the morning; I ſay, more than they that watch for the morning! Amen, Amen, Amen.

(z) 2 Pet. 2. 1.

(a) Heb. 13. 9.

(b) Jam. 3. 15.

(c) Luk. 11. 27.

(d) Pſal. 137. 9.

(e) Job 20. 9.

(f) Pſal. 132. 18.

(g) Pſal. 130. 6.

13. *A* Soliloquy *with the ſoul about Hypocriſie.*

MY ſoul, my ſoul! It is ſaid (*h*) All the labour of man is for his mouth. But who had thought, this could have been true of his religious labour? For really, though (*i*) the Law ought not to depart out of a man's mouth; ſo neither ought it to enter in, ſave (*k*) out of the hearts abundance. *Eliphaz* adviſes (*l*) *Job*, to lay up God's word in his heart, not his mouth: (*m*) and *Solomon* thought no cabinet ſo proper to keep divine Commands in, as it: Nay, God himſelf chuſes the Tables of the heart, (*n*) for to write his Laws in; which makes me conclude, A man may keep his mouth and tongue richly, and yet never keep (*o*) his ſoul

(*h*) Eccl 6. 7.

(*i*) Joſh. 1. 8.

(*k*) Mat. 12. 34.

(*l*) Job 22. 22.

(*m*) Pro 3. 1. Prov. 4. 23.

(*n*) Jer. 31. 33.

(*o*) Pro. 21. 23.

ſoul from troubles: and this, becauſe I know, whatever entreth in at the mouth, (if it find no place in the heart) it goes into (p) the belly of hidden luſts, and is caſt out into their draught. The things of God which proceed out of the mouth, when they proceed not forth out of the heart, they defile the man. So little a praiſe is it, to be a man of pure lips, if no more; and eſpecially if that of the (q) wiſe man be true, to wit, that though (r) in all labour there be profit, yet lip labour has a direct tendency to povertie! Oh my ſoul! (s) *Solomon* tells thee, That the Hypocrite with his mouth deſtroyeth his neighbour. I tell thee more, even that he deſtroys himſelf: for, though he has (t) Peace offerings with him, and every day payes his vows; yet he goes forth, in the black and dark angels of his ſoul, to meet the Devil, diligently to find him, though he decks his bed with covering of religious Tapeſtry

(p) Mat 15. 18.

(q) Iſa. 29.

(r) Pro. 14. 23.

(s) Pro. 11. 9.

(t) Pro. 7. 14. 15. 16. 17. 18. 19. 20.

ſtry, with carved works and fine linen of profeſſion, though he perfumes his bed with myrrh, aloes, and cinamon; yet he takes his fill of ſpiritual whoredom, and ſolaces himſelf with atheiſtical loves, while the good conſcience is not at home, but is turn'd out of doors with a bag of money, not to come home till the day appointed, even that of Death and Judgement! If of any ſoul alive, this, oh my ſoul, is true of the hypocritical one, He feedeth on aſhes, a deceiv'd heart hath turn'd him aſide, that he cannot deliver his ſoul, nor ſay, (*u*) Is there not a lye in my right hand. (*x*) For the way of ſuch a fool is right in his own eyes: And Chriſt himſelf does not deny, but he has his reward. (*y*) He does his alms to the devil in ſecret; and that father of his, who ſeeth him in ſecret, himſelf rewards him openly! Though when he prayes to God, he uſes as vain repetitions as the Heathens do; yet when he prayes to the devil, and wiſhes

(*u*) Iſa. 44. 20.

(*x*) Pro 12. 15.

(*y*) Mat. 6. 2. Mat. 6. 4 Mat. 6. 7 Mat. 6. 6 Mar. 6. 31, 32,

wiſhes for deviliſh things, he keeps in the cloſet of privacy, and ſhuts all the doors, at which men may ſee in. He takes no thought, ſaying, What ſhall I do to eat Chriſt's fleſh, or drink his blood, or cloath me with the garment of his Righteouſneſs. (For after all theſe things do true Iſraelites ſeek) but he ſeeks firſt the titular Kingdom of God, and the profeſſional Righteouſneſs thereof, and thinks all theſe things ſhall be added. He takes no care for to morrow, but lets that care for it ſelf! Sufficient he thinks, unto the Day of Judgement, if to any day, is the evil thereof. His love, I can't ſay, is without diſſimulation, but ſure (z) love he does his enemies, God's Lawes; bleſs he does them, though they curſe him; and pray for God's promiſes, though they deſpightfully uſe him, and give him no one drop of comfort! He's even almoſt as perfect as his father, which is in Hell, is perfect. This indeed, oh my ſoul! (a) I obſerve;

(z) Mat 5. 44.

(a) Mat 7. 11, 9, 10,

that being evil, the hypocrite knows how to give good gifts: and though
9, when his friend asks of him for
10. bread, what he gives him, in respect of himself, be no more than a stone, and he takes no more in it; yet to his friend 'tis good bread. Though the Truths he delivers, be to himself serpents, that sometimes sting his soul, yet, as he delivers them,
(b) 2 Co they are fish. What is (b) handling
4. 2. the Word of God deceitfully, if
(c) Deu this be not? to wit, Taking it (c)
30. 14. very nigh one, even into ones mouth, and yet not so much as know it, any otherwise than God
(d) Psal knows the proud, to wit, (d) afar
138. 6. off; to be not a hearer onely, but
(e) Jam a talker too, and yet not a (e) doer
1. 22. of the Word; to do with it many
(f) Mat wonderful works, by it to (f) cast
7. 22. out devils, and nevertheless (as the
(g) Mar Pharisees and Scribes) (g) ma-
7. 13. king that of none effect to ones self.
11 Oh my soul! for the love of God
(h) Psa. let not the Word of God (h) be
119. 103 sweet to thy mouth, and not to thy

taſt! (i) Kiſs it with no *Judas*-like but with a holy kiſs. (k) As 'tis ſaid of a prophet, he is not without honour, ſave in his own countrey: ſo may it be ſaid of the Word, it is not without honour, ſave in its own proper Region, that of the heart. (l) Oh keep thy heart and it, more dear than thy hearts blood, with all diligence; (m) Let thy heart endite good matters of it. (n) A merry heart makes a chearful countenance! Let thy hearts mirth in it, be that which ſets thy chearful countenance on it! 'Tis a heart, a heart, a heart I tell thee, a merry heart with it, which hath a continual Feaſt for the Lord, and from the Lord. In the Word, God opens his heart; to the Word, open thy heart, even the hidden man of thy heart. Oh my ſoul, (o) I charge thee before God, who has quickned thee, and before Jeſus Chriſt, who never made or will endure rotten profeſſions; that thou take not the oyl (q) of the Word, to make thy

(i) 1 Th 5. 26.
(k) Mat 13. 57.
(l) Deu 4. 9.
(m) Pſa 45. 1.
(n) Pro 15. 13. Pro. 15. 15.
(o) 1 Pe 3. 4.
(p) 1 Ti 6. 13.
(q) Pſa. 104. 15

face to ſhine without the wine of the Word, to make thy very heart glad in the Lord. (r) The tongue is a little member, don't think that God intended it for the Seat and Dwelling houſe of his great Law. (s) The anſwer of the tongue, is indeed from the Lord, but when? When the preparations of the heart in man, be ſo to (t) the tongue, is the diſpenſer, and ſhould be the diſperſer of holy knowledge! But the heart, my ſoul, the heart 'tis, that has the good (u) treaſure; and as 'tis true, where the treaſure is, there the heart will be: ſo really, where the heart is, there the (x) treaſure will be, good or bad. O my ſoul, better is a little in the heart, (y) with the fear of the Lord, than great treaſure of God's word in thy mouth, and the trouble of thy tongue therewith. He, (z) who being dead, yet ſpeaks of ſpiritual life, is infinitely far from that ſpeech, which (a) Chriſt Jeſus calls comely; and yet, if he were not, the wiſe

(r) Jam. 3. 5.
(s) Pro. 16. 1.
(t) pro. 15. 7.
(u) Mat 6. 21.
(x) Mat 12. 35.
(y) Pro. 15. 16.
(z) Heb 11. 4.
(a) Ca. 4. 1.

man

man tells us, Excellent ſpeech (*b*) becomes not a fool. O my ſoul, my ſoul! Take thou (*c*) then no thought, how or what thou ſhalt ſpeak of God, or his wayes, (*d*) but out of the good treaſure of thy heart. Let it ever be given unto thee, what thou ſhalt ſay. (*e*) Let the Law of Truth be in thy lips, (*f*) and ſpeak the truth in thine heart. The way to be without offence, is to be ſincere, and make clean the inſides of the veſſels, (*g*) the Kingdom of God is not in word!

(*b*) Pro. 17. 7.
(*c*) Mat 10. 19.
(*d*) Mat 12. 35.
(*e*) Mal. 2. 6.
(*f*) Pſal. 15. 2.
(*g*) Phil 1. 10.

14. *A* Soliloquy *with God, complaining of vile Affections.*

(*b*) Job 19. 23, 24.

OH my God, my God! (*b*) oh that thy words were now written in the Book of my heart! Oh that they were printed in my conscience! That they were engraven with an iron pen, and lead, in the rock of my heart for ever. But

(*i*) Psal. 1. 6.

alas, (*i*) I am affraid of ten thousands of vile affections, which have beset themselves round about me; not onely to keep me from holy wisdom, that

(*k*) Pro. 6. 25.

(*k*) I lust not after her beauty in my heart, nor let her take me with her eye-lids; that I

(*l*) Can 4. 9.

am not ravish'd with one (*l*) of her eyes, and one chain of her neck,

(*m*) Job 29. 22.

(*m*) but to make me mock at her fear, and not be affrightned, nor turn back from her swords, to say,

among

among her trumpets, Ha, ha; to ſcorn the thunder of her captains, and their ſhouting! Nay, and as if they themſelves were not enough, they ſay to all temptations, (n) Come with us, let us lay wait for blood, let us lurk privily for all the Laws of God that ever come here; Let us ſwallow them up alive, as the grave; and whole, as thoſe that go down to the pit. O my God, are not all thy nets ſpread in vain, in the ſight of ſuch Birds, as my worldly affections: who ſay of heavenly-mindedneſs (o) that it is mad: and of ſelf-denyal, what doth it? who taunt at my conſcience, ſaying, (p) What is thy beloved more than another beloved? O my God! I confeſs it 'tis but juſt on me; (q) I have nouriſh'd and brought up theſe children of Belial, and now they rebel againſt me, domineering over my heart, (the womb that bare them, and the dugs that gave them ſuck,) ſo that (r) that which ſhe allows not, ſhe does: that which

(n) Pro 1. 11, 12. Pro. 1. 17.

(o) Ecc 2. 2.

(p) Can 5. 9.

(q) Iſa. 1. 2.

(r) Ro. 7. 15.

which she would, she does not, and does what she hates. And verily, oh my God, these (s) foolish things confound the wise within me: these weak, confound the things that are mighty! (t) I have considered all the oppressions that are done under the Sun; but, oh my God, I know none like those done by my vile affections, (u) which beat thy good Teachings to pieces, and grind the faces of my poor convictions, which fence up my way, that I cannot pass from them, and set darkness about all my paths, which make me ever and anon grumble. (x) I have cleansed my heart in vain, and washed my hands in innocency! to wit, while they say to my graces and comforts, (y) Humble your selves, sit down, for your principalities shall come down, even the crown of your glory! Oh my God, my God! 'tis through these that (z) thou so often art near in my mouth, and far from my reins! but oh thou that knowest me, seest me, and tryest

(s) 1 Co 1. 27.
(t) Eccl 4. 1.
(u) Isa. 3. 15.
(x) Psal 73. 13.
(y) Jer. 13. 18.
(z) Jer. 12. 2, 3.

eſt my reins; thou knoweſt that I pray thee, for the love of Chriſt, to pull them out like ſheep for the ſlaughter, and prepare them for the day of ſlaughter. For alas! alas! (a) they are like the troubled ſea, when it cannot reſt, whoſe waters caſt up mire and dirt! the winds and the ſeas will obey me, aſſoon as they; and the worſt of it is, (b) That my Rulers, my judgement and conſcience, do but too often hearken to their lies, and then all their ſervants, my will, memory, and all other powers are wicked; and ſo wicked, as that if any good ſeed get into me, (c) it comes up like a flower, and is cut down; it flees as a ſhadow, and continues not. My God, I fear at my very heart, (d) That (as *Uzziah*) I ſhall be a leper to my death, and dwell in a ſeveral houſe, ſever'd from the near acceſs to thee, and thy holineſs, which my heart pants for! becauſe really I am (e) in the hand of theſe devils, onely thou ſaveſt my life!

(a) Iſa. 57. 20.

(b) Pro 29 12.

(c) Job 14. 2.

(d) 2 Chr 26. 21.

(e) Job 2. 6.

of

of which it ſelf I am wofully
(f) Pſa. 46. 9. afraid, when many times (f) they make my very warfare with them to ceaſe; they break my ſpiritual bows, and cut my ſpears in ſunder, and burn the Chariots of God in the fire! Their curſed peace being
(g) Iſa. 48. 18. 19. (g) all the whiles as a River, and their unrighteouſneſs numerous and boiſterous, as the waves of the ſea! Their ungodly ſeed as the ſand, and their off-ſpring as the gravel thereof. Oh my God, if whoſoever
(h) Luk 14. 11. (h) exalts himſelf, ſhall be abaſed, ſure I ſhould hope theſe corrupt affections were to be brought down; for ſure they exalt themſelves above thy own Majeſty. When I ſometimes query with them, methinks the ſum of their anſwer is, what was
(i) Iſa. 48. 5. ſaid of old, Theſe (i) and theſe things mine idol hath done, and my graven image, and my molten image hath commanded them; They are
(k) Eph 6. 10, 11, 17. ſtedfaſt and unmoveable, alwayes abounding in the works of ſin and vanity. They are (k) ſtrong in the Devil,

Devil, and the power of his might, putting on his whole armour, that they may be able to ſtand againſt the very ſword of the ſpirit, the Word of God. O my God, (l) I find they are notable for doctrine for reproof, for corrections, for inſtruction in unrighteouſneſs, that the child of diſobedience may be perfect, throughly furniſh'd unto all evil works: they ſubtly (m) teach to deny all ſpiritual Godlineſs and Grace, and to live indeed unſoberly, unrighteouſly, and ungodly in this preſent world, looking for that hope which makes aſham'd! They (n) lay apart all ſpirituality, and godly ſincerity, and receive with proud deſperateneſs the devices of Satan, the leaſt of which, is —— enough to damn humane ſouls! To do evil, and to communicate it, they (o) forget not; for with ſuch ſacrifices, the god of this world is well pleaſed: and indeed, the Devil is not ſo (p) unrighteous to them, as to forget their labour of love

(l) 2 Ti 3. 16. 17

(m) Tit 2. 12, 13

(n) Jam 1. 21.

(o) Heb 13. 16.

(p) Heb 6. 10.

love to him: No, he gives them day by day (q) their daily bread, (r) and feeds them with food convenient for them, crying, (s) Peace, peace, where there is either none, or but such, as thou, oh my God, wilt rent with a stormy wind, in thy fury, and consume with an overflowing showre in thine anger! and verily, as these vile affections (t) have cloath'd themselves with cursing, as a garment, so let it come into their bowels like water, and into their bones like oyl. Through them, oh my God, through them, oft have (u) I forsaken my house; ay, my tower, (for so is thy Name) I have left my heritage, for so is thy Word, and given Christ, the dearly beloved of my soul, into the hands of his enemies, I have! —— (x) But, oh Lord of Hosts, that judgest righteously, that tryest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed my cause! Amen, oh Jesu, Amen, for thy Name sake. Amen, Amen.

(q) Mat 6.
(r) Pro 30. 8.
(s) Eze. 13. 10, 13.
(t) Psal. 109. 18.
(u) Jer. 12. 7.
(x) Jer. 11. 20.

15. *A* Soliloquy *with God against self.*

O My God! my self has (*y*) trespass'd against me; (and thee too!) I have gone, and told it its fault between it and me! It has not heard me, nor have I gain'd it! I have took with me two, nay three witnesses, the Three that bear record in heaven, and it has refus'd to hear them! What shall I do, but count it a heathen, and a Publican? I profess, were not Jesus a friend (*z*) to publicans and sinners, all the manners (*a*) of its sin and blasphemy, could not be forgotten! Is not (*b*) its wickedness great, and its iniquities infinite? Oh my God, what soul (*c*) is like it, it drinks up scorning like water, it goes in company with the workers of iniquity, (*d*) and walks with wicked lusts! It walks in the counsel of the un-

(*y*) Mat 18. 15, 16, 17.

(*z*) Mat 11. 19.

(*a*) Mat 12. 31.

(*b*) Job 22. 5.

(*c*) Job 34. 7, 8.

(*d*) Psal. 1. 1, 2.

godly, it ſtands in the way of ſinners, it ſits in the ſeat of the ſcornful: its delight is great in the law of its members, and in that law doth it meditate day and night!

(e) Pro. 17. 1. (e) Better to it is a dry morſel of temporal loſs, and dung, and carnal quietneſs therewith, than a houſe full of ſacrifices to God, with ſtriving to be holy! It (f) curſes the King of Heaven in its thought, and thy rich grace in its Bed-chamber; and this iſſue of its mad blood, has been more than of Twelve years. Among them that are us'd by the Devil, to devour me, there hath not riſen an agent greater than ſelfs For, oh my God, thou knoweſt, (g) from (g) the beginning wherein thou createdſt the little of heaven within me, or from the very time wherein thou ſaidſt, Let there be light, and there was light within me, thou knoweſt it has been this my ſelf, which has made me without form, and (as it were) void: and has put darkneſs on the face of my

(f) Ecc. 10. 20. Mat. 9. 20.

(g) Ge. 1. 1, 2, 3.

my ſoul, making it, as if the ſpirit of God had never mov'd on the face of it. O Lord, this ſelf is (*h*) the *Sampſon*, which with its Aſſes jaws, has ſlain many thouſands of thy ſpirits motions and convictions in me. It is the *Herod* which ſeeks the life; nay, it is the *Judas* which betrayes, and the *Pontius Pilate* which condemns, and the Jew which crucifies Chriſt within me: it is the (*i*) *Pharaoh* which oppreſſes my graces with Taſk-maſters, and makes their lives bitter with hard bondage, in mortar, and in brick, and in all manner of vile ſervice. (*k*) The end of which, is deſtruction; the God of which, is the belly; the glory of which, is ſhame; the nature (*l*) earthly, ſenſual, deviliſh, fooliſh, diſobedient, deceiv'd, ſerving divers luſts and pleaſures, malicious, envious, (*m*) hateful, and hating the kindneſs and love of God our Saviour toward man. O God, this ſelf, which (*n*) ſo feeds on the wind, and fol-

(*h*) Jud.

(*i*) Ex. 1. 11, 24.

(*k*) Phil 3. 19.

(*l*) Jam. 3. 15.

(*m*) Tit 3. 3, 4.

(*n*) Hoſ 12. 1.

lows the East wind, increasing lies
(o) Job 10. 22. and desolations, what a (o) land of darkness as darkness it self, does it make my heart? a place of the shadow of death, without any order, and where the light is as the darkness. Lord, if I know my heart at
(p) Job 42. 6. all, sure (p) I do abhor this self, and desire to repent in dust and ashes! Though all its pleas and arguments
(q) Pro. 30. 26, 27, 30. are (q) a feeble folk, yet make they their houses so, in the rocks of my heart, that I can't for my life get them out: though its lusts have no King reigning in my heart, (as I know of,) yet so they go forth all of them by bands, that I'le say it, I cannot dissipate them as I would: for, they are as a lion, the strongest among beasts, and which turns not away for any. O my God! Self's
(r) Isa. 1. 13, 14. (r) vain oblations, and its incense, are an abomination to me! its appointed feasts my soul hates, they are a trouble to me, I am weary to
(s) pro. 23. 3. bear them! (s) I am not desirous of its dainties, I know they are most de-

deceitful meat. But alas, I too oft eat its (t) bread in ſecret places; and though I know, its wine is a mocker, and its ſtrong drink is raging, and whoſoever is deceiv'd thereby, is not wiſe; yet (wo is me!) (x) when it is red, when it gives its colour in the cup, when it moveth it ſelf aright, how do I forget, that at laſt 'twill bite like a ſerpent, and ſting like an adder? Oh Lord my God! When ſhall I be able (as my Love did) to (y) make my ſelf of no repute, and humble and empty my ſelf? Oh that to morrows (z) Sun might go down upon my wrath againſt ſelf! for, of a truth, in ſelfiſhneſs dwells all the fulneſs of Antichriſt, and that bodily; and 'tis compleat in it, which is (a) the head of the Devil's principality and power! (b) Its exhortation is of deceit, uncleaneſs, and guile. Its luſt oppoſes and (c) exalts it ſelf, above all that is called God, or is worſhipped, that it may ſit in the Temple of God,

(t) pro. 9. 17.

(u) Pro 20 1.

(x) pro. 23. 31, 32.

(y) phil 2. 7, 8.

(z) Ep. 4. 26.

(a) Col 2. 9.

(b) 1 Th 2. 3.

(c) 2 Th 2. 3.

ſhewing it ſelf, that it is God. Its riſe and progreſs is after the working of Satan, with all power, and ſignes, and lying wonders. Oh my God, if (*d*) Chriſt came not into the world to ſave ſelfiſh ſinners (of whom I am chief,) (*e*) my faith is vain; and as I live in, I ſhall dye in my ſins. But through him ſtrengthning me, I hope I ſhall (as *Paul* (*f*) ſpake of this viper, though it faſten about me, I hope I ſhall both pluck out my ſelfiſh (*g*) eye, and caſt it from me too: chop off my ſelfiſh hands, and caſt them from me alſo; yea, and throw out my ſelfiſh holineſs it ſelf, unto the dogs. I hope to ſee the (*h*) ar mof all ſelf, fall from its ſhoulder-blade, and broken from the bone; broken in pieces (*i*) as *Rahab*, and ſerv'd as the *Midianites*, as *Siſera*; as *Jabin*, at the brook of *Kiſon*. If not, piety muſt ſay within me, (*k*) my Tabernacles are ſpoil'd my cords are broken: there is none to ſtretch forth my Tent any more, and to ſet up my curtains! and,

(*d*) 1 Ti 1. 51.
(*e*) 1 Co 15. 17.
(*f*) Acts 28. 5.
(*g*) Mat 5. 29, 30
(*h*) Job 31. 22.
(*i*) Pſal 89. 10.
(*k*) Jer. 10. 20.

wo

wo is me, I muſt ſay to the power of godlineſs (if any live in me) (l) ſet thy houſe in order, for thou ſhalt dye, and not live; for ſure I am, ſelfiſhneſs wipes out ſpirituality of obedience, as a man (m) wipes out a diſh, wiping it, and turning it upſide down: *Nebuchadnezzar* like, it makes a decree, that every power of the powers of the ſoul, that ſhall (n) hear the ſound of its cornets, flutes, and harps, ſhall fall down, and worſhip the golden images that it ſets up; and if any grace withſtand, it muſt be caſt into the midſt of the burning fiery furnace of rage and malice! (like the woman in the Revelation) it is (o) array'd in purple, and ſcarlet-colour'd pretences, deckt with gold, precious ſtone, and pearl, in its profeſſions, and hath in its hand a golden cup, like a ſacred chalice; but it is full of abominations and filthineſs of its fornications: upon its forehead ſhould be wrote, Myſtery, *Babylon*, the great, the mother of harlots,

(l) 2 Ki 20. 1.

(m) 2 Ki 21. 13.

(n) Dan 3. 5, 6.

(o) Rev 18. 21.

and abominations of the heart and life! wherefore thou, oh my God, ſend thou the Angel of the Covenant, (p) the mighty Angel indeed; and by his holy ſpirit, let him take up thy word, like a great milſtone, and caſt this *Babylon* into the ſea, and let it be found no more at all in my ſoul, or any of its wayes! As (q) *Pharaoh*'s chariots, and his hoſt, were caſt into the ſea, and his choſen captains drown'd in the red ſea; ſo let the deeps cover my ſelfiſhneſs, and all its *Ægyptian* crew, let them ſink into the bottom, as a ſtone! Amen, my God, Amen.

(p) Rev 18. 21.

(q) Exo 15. 4, 5.

16. A

17. *A* Soliloquy *with my Soul, about its evidences for Divine Love.*

OH my ſoul, my ſoul! (*r*) He that ſaith to the wicked, thou art righteous, him ſhall the people curſe! Shall nations abhor him? I prethee, He that ſaith to his wicked ſelf, Thou art righteous, ſhall not God curſe him too? ſhall not Saints alſo abhor him? (*s*) Take heed then to thy wayes, that thou ſin not with thy tongue! Keep the mouth of thy very heart alſo, with a bridle, while thy wicked luſts are before thee. (*t*) The tabernacles of them who rob, and take from Gods promiſes their comforts which they give them not, do proſper for a while; but the wealth of evidences for heaven, (*u*) got by vanity, will be diminiſh'd; when they that gather

(*r*) Pro. 24. 24, 25.

(*s*) Pſal. 39. 1.

(*t*) Job 12. 6.

(*u*) [illegible] 13. [illegible]

ther them by laborious consulting the conditions of Gospel promises, shall increase. The devil's beasts do not know (x) their Owner; nor his Asses their Master's crib. Without are dogs, which neither ken their being dogs, but dream themselves God's children; nor believe themselves without divine favour, but conceit them wrapt up in the bowels of it. Thousands, I am out of doubt, thousands of Christ's (y) sheep, think they are goats; but thousands of thousands among Satan's goats, think they are sheep! Many, in whom Christ is, think (z) they are Reprobates; but more, who are Reprobates, think that Christ is in them! Oh my soul! my soul! If I myself, (a) or an angel from heaven, do preach to thee any other Gospel, or salvation on any other Terms, than what are delivered in Christ's own, hold it accursed; He that doth (b) the truth, cometh to that light, e're his deeds can be made manifest, that they are of God.

(x) Isa. 1. 3.

(y) Mat 25. 33, 37, 44.

(z) 2 Co 13. 5.

(a) Gal. 1. 8.

(b) Joh

It

(c) It being first in thy own cause, thou shouldst seem just, God, thy very near Neighbour, will be sure come search thee out. He leads corrupt (d) self-counsellers away spoil'd, and makes partial Judges of themselves, fools: and believe me, the (e) heaven of presumptions making, shall pass away, but his works will not pass away. (f) Most men, and especially the worst, will proclaim every one his own righteousness; but, a faithful friend to God, who can find for all that? My soul, I am sure thou hast those within thee, which (g) say to thy Seers, see not: and to the Prophets, prophesie not right things; speak unto us smooth things; but for the love of Christ, don't let them make (h) thee make lyes thy refuge, and under falshood hide thy self. God has written to thee excellent things in counsel and in knowledge, that he might make thee not guess, but know, not the probability, but certainty of the words of Truth.

(c) pro. 18. 17.

(d) Job 12. 17.

(e) Mat. 24. 35.

(f) pro. 20. 6.

(g) Isa. 30 10.

(h) Isa. 28. 15.

(i) pro. 22. 20, 21.

Lean

(k) Pro. 3. 5, 6. (l) Job 38. 2,3. (k) Lean thou not then to thy own underſtanding, but in all thy wayes acknowledge them. (k) Don't darken counſel by words without knowledge. Gird up now thy loins, for I will demand of thee, and anſwer thou me! Hath thine eye ſeen God, (m) ſo as that thou abhorreſt thy ſelf in duſt and aſhes? (n) Are all thy ſprings in God? and (n) doſt thou lift up thy eyes to no other hills, for thy ſalvation? Doſt find, that 'tis indeed his (o) opening his hand, that fills thee with good; and 'tis his hiding his face that troubles thee? Art thou ſure of this? Doſt verily believe (p) that God is the Sun, who gives thee all thy light, without any efficiency of thy lower Moon and Stars? and that he is the onely ſhield in life and death? Is he in good earneſt thy love, (q) delight, deſire, and joy, and hope? Haſt thou ſaid (as he ſayes) to all other gods, Ye ſhall die? Is (r) he Lord of lords, God of hoſts, I am that I am, wonderful,

(m) Job 42. 6, 7. (n) Pſal 121. 1, 2 (o) Pſal. 104. 28, 29. (p) Pſal. 84. 11. (q) Pſal 119. 16. (r) Pſal. 97. 10.

ful, Counſellor and mighty God, Holy, Faithful, and True, in thy inmoſt reins? Is his Son God-man, crucified under his Fathers wrath, ſatisfactoriouſly, meritoriouſly, and victoriouſly dying, riſing, triumphing, and interceding at his Fathers right hand, thy life, light, bread, raiment, ark, City of Refuge, Prieſt, Prophet, King? Is God the (s) holy Spirit, thy Enlightner, Quickner, Convincer, Converter, Comforter? Is thy being ſhapen in ſin, and conceived in (t) iniquity, ever before thee? Doſt ſet thy ſecret ſins before thee, thy (u) hidden ones in the light of thy countenance? Doſt ſmell them ſtink, ready to choak thee, bowing thee, ready to break thee, and killing thee all the day long? Tell me, is the Law the delight of thy eyes, and doſt keep it in them? Doſt make it a light to thy feet, as well as thy brains? Canſt ſay without lying, thou haſt not a (x) comfort in all the world, but it ſprings from one or other of the Lord's

See the whole Law & Goſpel.

(s) Joh. 14. 18.

(t) Pſal 51. 3, 5.

(u) Pſal 90. 8.

(x) 2 Co 1. 9.

Lord's promiſes? Does his threatning word make thee tremble? Doſt live by ſenſe as a horſe; by carnal reaſon, as a man; or by faith as a Chriſtian? Has thy faith any (z) eyes, do they ſee God, heaven, hell, death, and Judgment, every day, every duty, every time, of ſeriouſneſs; and that as real, certain, indiſputable things? (a) Has thy faith any ears, can it and does it hear the voice (b) of God, in his Word and providential works, that which natural men do no more hear, than ſtocks and ſtones? Don't thy natural (c) ears hear the Miniſter ſpeak a great deal, while thy ſpiritual ears don't hear God ſpeaking one word of it? Don't lye, but tell me, Haſt ears for God's mouth, as thou haſt for men? Has thy faith (d) a noſe, one that ſmells myrrh, aloes, cinnamon in every Truth, and every good notion, practice, and perſon, together with fire and brimſtone in every ſin, though ſweetned with profit, pleaſure, honour, love

(f) Iſa. ult. 23.

(z) Acts 26. 18.

(a) Jer. 6. 10.

(b) Job 35. 10.

(c) Eze 12. 2.

(d) Pſal 135.

of

of Kings themſelves? What manner (e) of Taſt has thy faith? Does ſecret converſe with God, in bed, at board, on horſeback, in cloſet, &c. Does converſe with thy ſelf, and Chriſt's members (as ſuch)? Do duties of all kinds, ſuch as moſt exclude thy own carnal eaſe, and mens carnal peace and favour? Do theſe taſt indeed, and in good earneſt, ſo well (f) as honey to thy (g) palat? Do they affect thee with ſo palpable a pleaſure and ſweetneſs? And laſtly, for God's ſake tell me, what feeling is thy faith of? Can't it let thee go without its robes about thee, but ſtrait feel the ſtorming wind of God's wrath, and ſcorching Sun-ſhine of his fury? and that as plain, as thy naked body would feel a *December* froſt, or *March* wind, on a hill? Is God thy All, art thou all Gods, and that in ſecret ſober ſadneſs? Canſt vow and proteſt to Father, Son, and Spirit, that thy heart labours after, and can't, and won't be ſatisfied without

(e) Pſal. 34 8.

(f) Pſal 119. 103.

(g) 1 Pe 2. 3.

(h) 2 Co 13. 14. out (h) the grace of the Lord Jesus Christ, the Love of God the Father, and the communion of God the Spirit? If so, Go in peace, and the God of peace be with thee. Amen, Lord Jesus, Amen, Amen.

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17. *A* Soliloquy *with the World.*

(i) Joh. 8. 48. OH World, World! (i) Say I not well, that thou art a *Samaritan*, and hast a devil? Nay rather, is not thy name (k) legion, and art thou not many *Abaddons*, and *Apollyons*? I am sure thou hast oft caught Saints themselves, and they have been (l) bound with thy chains and fetters, breaking God's holy bonds. And as for unregenerate Swine, into whom thou entrest, and art not soon dispossess't, thou hurriest them down into the lake, where they are cloathed with fire and

(k) Mar 5 9.

(l) Luk 8. 29, 33.

and brimstone! The Devil had less specious (*m*) apples of old, to delude eye with, than thy apples of gold in pictures of silver be. If that serpent did not eat and feed men with thy dust, we might triumph over him; oh Serpent, where is thy sting? (*n*) oh Devil, where is thy victory? He was a murderer from the beginning, and abode not in the Truth; and wast not thou a like apostate, of whom God said, Thou wast very good, and by and by (*o*) cursed thee! that once bearest good fruit for the use of man's body, now nothing but thorns and thistles, at least husks, for soul and body? I'le say't, (*p*) Thou kept'st not thy first estate, but art now reserved to the judgement of the great Day! And I'le vow my judgement is, that if I don't in the mean time drown thee in the (*q*) flood of my penitential tears, and burn thee out of my soul with the fire of my love and zeal, for a better world, the flood cast out of thy mouth will

(*m*) Ge 3.

(*n*) Joh 8. 44.

(*o*) Ge. 1. 31. Gen. 3. 17.

(*p*) Jud 6.

(*q*) Rev. 12. 15.

swallow me up, and I shall find the God of this world a consuming fire!

(r) Heb 2. 15. For if any Devil (r) has the power of death, I dare say 'tis the world,

(s) Eph 6. 12. to whose (s) principalities and powers, mankind so conforms its life!

(t) Luk 22. 3, 5. 'Tis the world makes every (t) *Judas* in it, and we betray not Christ to our lusts, till that enter into us, and covenant with us: Nor keep we back any thing from him, till

(u) Act 5. 30. this (u) Satan fills our hearts, to oppose the Holy Ghost! Thou, oh world, art the Satan that standest ever at our right hands, to resist us!

(x) 2 Ch 10. 10. and I vow, I think (x) thy little finger thicker, than the loins of all the Devils in hell. If the Saints

(y) 1 Co 6. 2. must judge (y) the world, and the things of the world, I doubt not but they will judge them the worst enemies, next to lusts after them. If they resist the Devil, he will fly from them; but the earth abideth for ever a Tempter, and its *Herods* which seek the life of Christ within us, will never be dead. We may

chuse,

chuſe, whether we will give any place to the Devil, or no; but the world muſt have our backs, on which it makes (but too often) very long furrows: and our bellies, in which it leaves its Idol-gods. Of all its clothes, how few there be that won't be found naked, and uncovered with Chriſt's Garments. I cannot think without horrour, and ſurely did it poyſon as many bellies as ſouls, it would have few to feed. Oh world, world! Miſerable are thy men, and miſerable the ſervants, (z) which ſtand continually before thee, and hear thy wiſedom, though with that pleaſure, of which the world is not worthy. I aſſure (a) thee, my eye is ſatisfied with ſeeing thee; and my ear with hearing thee! The Devil brags of thy (b) All theſe things; but God calls thy things, things which are not: and if that damn'd Ghoſt did not think my ſoul worth a thouſand of thee, he would ſcarce be ſo buſie with me, to give my

(z) 2 Ch 9. 7.

(a) Ecc. 1. 8.

(b) Mat 4. 9.

soul in exchange for thee. I know
(d) Jer. 2. 13. by my experience, (d) thy cisterns are broken, and can hold no water. My comforts in eating and drinking, do tell thy bread and wine, as
(e) See 2 Gen. 45. (e) *Joseph* his Brethren, It was not you, but God, that sent me hither.
Mat. 7. 10. My God knows, I pity as many as gather their grapes from thy thorns; and hold them children, who take
(f) Mar 11. 20. their figs from thy thistles. Thy (f) fig trees are cursed, and dryed up from the roots. Till Christ's blessing return, they are the roots of all
(g) Luk 12. 19. evil. I confess thou hast (g) much goods laid up for many years; but hang thee and them too, thou hast
(h) Job 14. 11. none for eternity. (h) As waters fail from the sea, and the flood dryes up: so thy Goods lye down, and rise no more. As oft as I have
(i) Psal. 37. 25. (i) seen the righteous forsaken by
(k) Psal 104. 21 thee, I never saw them so more brutish, than (k) the beasts of the wilderness, as to beg bread from thee. A man may possess all thy things, and yet not so much as have

any

any thing to (l) poſſeſs. One bleſſing of God's makes rich. Ten thouſand of thine can't ſo do! For thee and thy followers are reſerv'd to the Day of Deſtruction; and in the interim, even that which is wanting, cannot be numbred; and that which is, is beſides vexation, no more than vanity. Oh world, world! I proteſt 'tis Jeſus that muſt feed me with food convenient for me, and cloath me too; thy daily bread without his will ſtarve me. (m) If the Kingdom of heaven be a treaſure, thou art a dunghill: If a pearl, thou a cherry-ſtone. Go, get thee and offer thy accurſed things to thy *Achans*; money, and change of raiment to *Gehezies*; fat cattel to thy *Sauls*; thy *Dalilah*'s to thy *Sampſons*; preferments to thy *Balaams*; and thy preheminence to thy *Diotrephes*! Lay thy ſnares in *Mizpah*, and ſpread nets in *Tabor*; uſe thy laws and menaces, thou ſhalt make no *Demas* of me. I have ſeen thee ſmite the Body of Religion with

(l) 2 Co 6. 10.

(m) Mat 13. 44, 46, 52.

(n) Job 2. 7. (n) ſore boils, from the ſole of its feet to thy crown! I have ſeen thee ſhaving many poor Chriſtians, till their ſpiritual ſtrength has gone (o) Jud. 16, 17. from them, and they have (o) become weak, and been like other men! When I my ſelf have oft been going about my God's ſervice. Oh world, world! how haſt thou (p) Nu. 22. 22, 24. (p) (as the Angel to *Balaam*) ſtood as an adverſary in my way, againſt me? and made as it were a wall on (q) Jud. 14. 9. this ſide, and a wall on that! (q) How rarely have I found honey in thy carcaſes? How often venom in (r) Job 35. 10. thy ſweets? God (r) deliver me from the ſongs that thou giveſt in the heighth. Better is a Dinner of herbs, where the love of my God is, than all thy ſtalled oxen, and thy (s) Pro. 15. 17. love therewith! (s) Thy goodneſs is as a morning dew, and as an early cloud, it paſſes away: but of thy temptations, one generation paſſes, and another ſtill comes! Thy men are every one a *Jannes* and *Jambres*: Thy things are all *Sampſon's*

Foxes

Foxes, with Firebrands to destroy piety.

Yet will I be just, oh world! I'le give the Devil his due, I do acknowledge it is my sin that has made thee thus thy enemy! it is my own fault I am hurt by thee; and therefore say I not well to my own heart, my polluted heart, Thou art a *Samaritan*, and hast a Devil.

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18. *A* Soliloquy *with the Lord, of the weakness of Grace.*

OH my God, my God! I read in thy word that he is (*a*) blessed, who considereth the poor, that thou wilt deliver him in time of trouble: That thou wilt preserve him, and keep him alive, and make him blessed on earth! That

(*a*) Psal 41. 1, 2, 3.

thou wilt not deliver him over into the hand of his enemies: That thou wilt ſtrengthen him on the bed of languiſhing, and make his bed in his ſickneſs! Oh my God, how oft has my faith conſidered all my poor diſtreſſed comforts and hopes? How oft has the bleſſing of them, when they have been ready to periſh, come on my faith? Now therefore, oh my God! Deliver my faith in time of trouble, preſerve it and keep it alive; bleſs it, and deliver it not over to the hands of its enemies! Strengthen it on the bed of its languiſhment, and make all its bed, on thy promiſes, in its ſickneſs! As with a ſword in its bones, my luſts do reproach it, while they daily ſay to it, (b) Where is now thy God? peace and joy, its (c) lovers and friends ſtand aloof from its ſore; and hope and truſt, its very kinſmen, ſtand afar off. They that ſeek after its life, lay ſnares for it; and they that ſeek its hurt, ſpeak miſchievous things, and imagine

(b) Pſal 42. 10.
(c) Pſal 38. 11, 12.

gine deceits all the day long! Oh my God, its (*d*) whole head is ſick, its whole heart is faint, (*e*) it faints in the day of proſperity, its ſtrength is ſo ſmall. It is not with it, as in the dayes of its (*f*) firſt Love, when the *Secret* of God was upon its Tabernacle; when the Almighty was yet with it, and its children (of Repentance, Zeal, and Heavenly mindedneſs, &c.) were about it! When it waſh'd its ſteps with butter, and every rock it ſelf pour'd it out rivers of oyl! when its root was ſpread out by the waters of Divine Love, and the dew lay all night on its branches! Now (*g*) ſhe that hath born ſeven languiſhes, ſhe has given up the ghoſt, her Sun is gone down, while 'tis yet day. My faith, oh my God, now (*h*) gropes for the wall, like the blind; gropes as if it had no eyes, ſtumbles at noon day, as in the night! My hope layes its (*i*) carcaſe in its own grave, & mourns over him, ſaying, Alas my brother!

(*d*) Iſa. 1. 5.
(*e*) Pro. 24. 11.
(*f*) Job 4, 5, 6, 19.
(*g*) Jer. 15. 9.
(*h*) Iſa. 59. 10.
(*i*) 1 Ki. 13. 30.

Oh

Oh my God, what ſhall I do! All my graces ſeem to have ſaid to thee as (k) *Moſes* to *Pharaoh*, We will ſee thy face no more. All their (l) eyes are as *Iſraels*, dim, they cannot ſee: their ears are ſhortened, that they cannot hear thee: and their arms, that they cannot lay hold on thine. Their leanneſs riſing up in them, bears witneſs againſt them. (m) Their breath is corrupt, their dayes are extinct, the graves are ready to them. If their Off-ſpring of Duties be multiplied, oh my God, (n) it is for the ſword of my vile corruptions; (o) to their ſword, to ſlay: to their dogs, to tear: to their fowls and beaſts, to devour and deſtroy. Thoſe very duties, that e're while were (p) brought up in ſcarlet, in the very blood of Jeſus, how do they embrace even dunghills of rotten, ſtinking Formality, &c. the ſkin of which being broken, becomes loathſom. (q) The hand of faith has offended my luſts, (r) and they have

(k) Exo 10. 29.
(l) Gen 48. 10.
(m) Job 17. 18.
(n) Job 27. 14.
(o) Jer. 15. 3.
(p) Lam 4. 5.
(q) Job 7. 5.
(r) Mat. 18. 8, 9.

have cut it off! The eye of faith has offended them, and they have pluck'd it out! My hope has offended them, and they have made it ashamed! They have tied milstones about the necks of all my souls graces, and thrown them into the depths of Distrust! But oh my God, my God! though the (s) Archers have sorely grieved them, and shot at them, wilt thou yet return their bow to its strength, and shall the arms of their hands be made strong, by the hands of the Mighty God of *Jacob?* From whom is the shepherd and stone of *Israel.* (t) Though they have destroyed themselves, in Thee is their help! Ransom thou them from the power of the grave, and redeem them from death! Say to their death, that thou wilt be its plagues; and to their graves, that thou wilt be their destruction! So shall the very dead praise thee, and those that have gone down to the pit, remember thy Name! Nor shall my lusts, my living

(s) Gen 49. 23, 24.

(t) Hos. 13. 9, 14.

(u) Eccl 9. 4. (x) Pſal 103. 4. (y) Pſal 66. 9. (z) Jam 4. 14. (a) Job 24. 22. (b) Job 2. 4. (c) Luk 21. 28. (d) Rev 20. 13. (e) Can 8. 7, 8.

(u) living dogs, be better than my graces, though dead Lions! Redeem, oh my God, (x) Redeem their life from Deſtruction! And, for Chriſt's love, (y) hold thou their ſouls (as well as mine) in life! Without thee, oh Jeſus, my life, my food, my raiment, my All; without thee, what is the life of my grace? it is even a (z) vapour that appears, and but appears for a time, and but a little time, and vaniſhes away: (a) No man is ſure of their life; no, though (b) all that a man hath he would give for their life! But, oh by thee, in whom my graces life is hid, may it (c) lift up its head, and may its ſalvation draw nigh! The winds and ſeas obey thee, make thou the (d) ſea of my corruptions to give up its dead! So ſhall my love for thee be ſtronger than death, and my jealouſie (e) for thy glory, be cruel to them, as the grave; the coals thereof ſhall be coals of fire, which have a moſt vehement flame,

No waters ſhall quench, or floods drown it, though the devil would give all the ſubſtance of this great houſeof the world for it, it ſhould utterly be contemned.

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19. *A* Soliloquy *of vain Thoughts.*

OH my ſoul, my ſoul! Thy thoughts are thy (*a*) *Reubens*, thy firſt-born, thy might, the beginning of thy ſtrength, the excellency and power, if good: but if unſtable as water, thou canſt not excel. *Paul* ſayes, That (*b*) when he was a child, he thought as a child: when a man, he thought as a man. But verily, when I was a child, I thought as a beaſt; when a man, I thought as a child. The mighty God (*c*) underſtands thy thoughts afar off. Oh that thou wouldſt underſtand them better, far

(*a*) Gen 49. 3, 4.

(*b*) 1 Co 13. 11.

(*c*) Pſal 139. 2.

far and near! For ſolemnly I tell
(d)Heb 4. 13. thee, that though (d) all things are naked and open before the God, with whom I have to do, yet are they ſecret ſins which he is ſaid to ſet before him, and hidden ones that
(e)Pſa 9. 7. he puts in the (e) light of his countenance! Though he be juſtly called (f) Judge of all, yet particu-
(f)Heb 12. 23. larly and chiefly he is ſaid, Coming
(g)Ro. 2. 16. to judge (g) the ſecrets of men!
(h)Mat 12. 36, 37. Of every idle word, an account muſt be given; but (h) of every idle thought, which produces millions of them, what account can be given? If (in my ſenſe) I was to be juſtified by my words, I ſhould ſcarce hope well! But alas, if a man
(i)Jam. 3. 2, 6, 8. offend not (i) in word, yet if he does in thought, he is no perfect man. Add hereto, that the tongue is no ſuch fire, no ſuch world of iniquity, no ſuch untamable and unruly member; but the heart is by thouſands, and by ten thouſands,
(k)Ecc 19. 14. worſe! (k) Fools indeed cannot rule their words, but the wiſeſt

can-

cannot rule their thoughts. *David* proteſts he hated vain thoughts, but never once boaſts of a conqueſt over them. Beſides, what are our words? They are even a vapour which appear for a little while, and vaniſh away! Evil thoughts are a ſin that dwelleth in us, and tell me, oh my ſoul, oh tell me, (*l*) how long ſhall they lodge within thee? They have lodged in thee ſo long already, that they have begot a hundred monſters, opinionative, affectional, and practical. I proteſt in God's preſence, to thy face, (*m*) I have conſidered many of the oppreſſions that are done under the Sun; and like to that of thine own, by evil thoughts, I know not any. My God alone does know, what I would give, to have my thoughts taught (*n*) young womens duty, to be diſcreet, chaſt, and keepers at home; good, obedient to the dictates of my own conſcience, that the word of God might not be blaſphemed: to be ſober, grave, tem-

(*l*) Jer. 4. 14.

(*m*) Ecc 4. 1.

(*n*) Tit 2. 5.

temperate, ſound in faith, in charity, and patience: to be in behaviour as becometh holineſs. But alas, alas! their feet abide not in their home; like the devil, they are moſtly going to and fro in earth: they are very (p) *Naphtali*'s, Hinds let looſe, and they love to wander. Let me train them, ever ſo much, in the way wherein they ſhould go; yet inſtantly they will depart from it. If any good be thrown in upon them, yet it paſſes away like a Tale that is told! but rarely falls a ſeed of evil, but it takes root, and bears, ſome thirty, ſome ſixty, ſome a hundred fold. As for all foregoing good inclinations, and purpoſes, they make them as graſs upon (q) the houſe tops, which withers before it grows up. In a word, there is much of whoredom, and wine, and new wine in them, which utterly take away the heart, and infuſe a ſpirit of ſlumber: The form of Godlineſs, they ſometimes feed, even (r) with the fatted calf, and cloath

(o) Job 2. 2.

(p) Gen 49. 21. Pro. 22 6.

Pſal 90. 9. Mark 14. 20.

(q) Pſal 129. 6. Hoſ. 4. 11. Rom. 11. 8.

(r) Luk 15. 22, 23.

cloath with the beſt robe, putting rings on its fingers, and tinkling ornaments about its feet too. But for the power of Godlineſs, they ſerve it, as *Samuel* did *Agar*, they hew it in pieces. As for the object of Devotion, the Holy God, ah my ſoul, my ſoul! How abominates he vain thoughts, he removes his way far from them, he (*s*) will not come nigh the door of their houſe; he, be ſure of it, avoids their manſions, paſſes not by it, turns from it, and paſſes away. Every vain thought is a virtual *Gergeſen*, beſeeching Chriſt to get him gone out of the region of the heart; and ordinarily, a few ſerve to ſend him going. As for the heart it ſelf (the ſubject of Devotion) vain thoughts, take the Kingdom of Grace out of it, and very reaſon too, in a great meaſure, they drive it from Saints, yea, from men: They make its dwelling with (*t*) beaſts of the field, they make it to eat the graſs with carnal oxen; with *Ephraim* to feed on the wind,

(*s*) Pro. 5. 8. Pro. 4. 15: See Pro 6. 16, 17, 18.

(*t*) Dan 4. 31, 32. Hoſ. 12. 1.

and follow after the Eaſtwinds yea, they ſometimes turn the children (*u*) of *Abraham* into ſtones, obdurate and inſenſible. As for acts of Devotion, (*x*) Prayer, Meditation, *&c.* Vain thoughts make them, Firſt, to be as the morning cloud, and as the early dew; as the chaff driven with the whirl-wind, out of the floor; and as the ſmoke out of the chimney, which leave no ſign behind them. And Secondly, to be meer (*y*) clouds without water; trees whoſe fruit wither, without fruit, twice dead, pluck'd up by the roots: raging waves of a ſea of hypocriſie, foming out the ſouls ſhame: they make them grievous to us, and odious to God. As for the means of Devotion, holy Meditation alone, holy conference with Chriſtians, holy uſe of God's Word, and good Books. Oh my ſoul, ſadly doſt thou know, how vain thoughts make one (*z*) ſpue them out of ones mouth, or at leaſt taſt no more in them, than in the white

(*u*) Mat 3. 9.

(*x*) Hoſ. 13. 3.

(*y*) Jud. 12, 13.

(*z*) Rev 3. 16.

white of eggs. Thou knoweſt, vain thoughts make the heart (like the Leviathans) firm as a ſtone; yea, hard as a piece of the nether milſtone; and then let God's Books, or his Saints, or both ſay to us (as *Job* to his friends) (*a*) I will teach you by the hand of God, that which is with the Almighty, will I not conceal; Yet they will be utterly contemn'd, and be to us Phyſicians of no value. As for the Oppoſites and Contraries of Devotion, Pride, earthlymindedneſs, Atheiſm it ſelf; vain thoughts are thoſe, which took them out of the (*b*) womb; upon vain thoughts they were caſt from the very breaſts; and vain thoughts were their Gods, even from the belly. Vain thoughts make them to dwell at eaſe, and to lift up their heads above the heads of Humility, Heavenlymindedneſs, and practical piety. All things methinks, of every ſort, ſayes to vain thoughts, You are our (*c*) refuge, and our hiding-place: You are the

(*a*) Job 27. 11.

(*b*) Pſal 22. 9, 10. Pſal. 25 13.

(*c*) Pſal. 142. 5.

hills, whence cometh our help? They will not in truth, my ſoul! they will (*d*) not be affraid of ten thouſands of Sermons, which ſet themſelves againſt them: They will lye down, and ſleep, and awake, while vain thoughts ſuſtain them, Sermons, Conferences, *&c.* would meet every of thy ſins, and rent the caul of their hearts. They would make their ſtrong holds like (*e*) fig-trees, with the firſt ripe figs; if they were but ſhaken, they would fall. Were it not, that (*f*) as the mountains ſtand round about *Jeruſalem*: ſo vain thoughts ſtand ſo about my corruptions, that the means of Grace can't have full reach of them. Would my God but caſt down my (*g*) imaginations, and bring my thoughts into captivity, and the obedience of Jeſus, then ſhould my heart be no longer the habitation of Devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird! But hear, oh my ſoul, if God be not

(*d*) Pſal 3. 5. Hoſ. 13. 8.

(*e*) Nah 3. 12.

(*f*) Pſal 125. 2.

(*g*) 2 Co 10. 5. Rev. 18 2. Pſal. 10. 4.

in all thy thoughts, vanity and ſin will be in all thy beſt words and deeds! For the love of Chriſt, go cry to thy God, and ſay, (*b*) Thou art ſnar'd with the thoughts of thy heart! Beg him for Chriſt's ſake, that their root may be dryed up, and they may bear no more fruit; yea, though they ſhould bring forth, that he would ſtay even the beloved fruit of their womb, and daſh their little ones againſt the ſtones. Now conſider this, oh ye the poor beginnings of grace and comfort within me, leaſt vain thoughts (*i*) tear you in pieces, and there be none to deliver you.

(*b*) Pro. 6. 2.

Hoſ. 9. 16.

(*i*) Pſal 50. 22.

20. A Soliloquy *of idle words.*

(a) Gen 15. 5. (a) LOok now toward Heaven, oh my ſoul, and tell the ſtars, if thou be able to number them! Lift up thine eyes, (b) look abroad from the place where thou art, Northward, and Southward; Eaſtward, and Weſtward. If thou canſt tell the ſtars, and count the duſt of the earth, then may thy (c) words alſo be numbred; words, of which there's not one, but is very forcible, whether right or no: for though (but too oft) thou makeſt the words of God of none effect in one ſenſe, God will never make thine of none effect in another, but will by them, (d) or juſtifie, or condemn thee. (e) Out of every of thy ſo many words, a bleſſing or curſe is ſure to proceed; and

(b) Gen 13. 14, 16.

(c) Job 6. 25. Mar. 7. 18.

(d) Mat 12. 37.

(e) Jam 3. 10.

and wo be to thee, if God make thee an offender, for a word unrepented of. For as every unsanctified tongue, so every vain word thereof, is it self a world of iniquity; yea, behold 'tis (*f*) shapen in iniquity, and in sin doth the heart conceive it. 'Tis by nature a (*g*) child of wrath, even as other works of disobedience; 'tis of its (*h*) father the Devil, and the works of its father it will do, damn it self, and its corrupted hearers. Say I not well to every of thy idle words then, Thou art a *Samaritan*, and hast a devil? Devils, without all peradventure, they are; and oh would God, thou couldst now go, say, Lord, these devils are subject to me in thy Name. If (*i*) such as commit sin, be of the devil, I am certain they are his genuine seed and issue; for why, (*k*) sin dwelleth in them, and they are carnal, sold under sin, they lay on thee weights, and make actual sins easily beset thee. Yea farther, oh my

(*f*) Psal. 51. 5.

(*g*) Eph 2. 3.

(*h*) Joh 8. 44. Joh. 8. 48. Luke 10. 17.

(*i*) 1 Joh 3. 8.

(*k*) Ro. 3. 23.

soul, thy idle words have not only sinned all of them, and come short of the (*l*) glory of God; but they have made many to be sinful through them, who else had not known the sins imparted to them. In a word, idle words (the plague of their plagues is,) they become (*m*) propitiations for sin, and not for ones own onely, but the whole companies. God's (word is indeed the (*n*) light to our feet, and the (due) lanthorn to our paths! But the very truth is, there's (a kind of *ignis fatuus*) a false light, sparkling out of ones own words, which generally does lead our feet, and chalk out our paths. Nor have evil communications a little influence on like manners: every word of ours, is ordinarily a word of life, in a sense, God rarely holding our hearts, when once (*o*) onr lips are our own, and our hands ever breaking his bonds asunder, and casting his cords behind us, assoon as his (*p*) Law is departed out of our mouths.

(*l*) Ro. 7. 13, 14.

(*m*) 1 Jo 2. 2.

(*n*) Psal 119. 105. *Read* Isa. 8. 8. Phil. 2. 16.

(*o*) Psal. 12. 4. Psal. 2.

(*p*) Josh 1. 8.

mouths. Nor yet, oh my ſoul, mayeſt thou think, that thy tongue or thy words are ſufficient lodgings for Divine Love, they are but for walks, to move and appear in. Thy honour to God, though it be but barren, without the fruit, and the calves of thy lips, yet theſe oblations are odious to the very ſoul of God, when they are not offered from out the very ſoul of man. Though ſtinking breath argues rotten lungs, and I am out of doubt, thou art moſt impure, if thy ſpeech be not ſeaſoned with ſalt; yet this I utterly ſet at naught, unleſs thou have (q) ſalt in thy ſelf alſo. The cleaner thou ſweepeſt before the (r) doors of thy mouth, oh my ſoul, ſweep ſo much the cleaner before the doors of thy heart too, and within its chambers; otherwiſe, thy (s) tongue will be indeed thy glory, but no more than thy vain glory. Add whereto, (t) that the Kingdom of God cannot ſtand in humane ſouls, wherein the heart and

(q) Col 4. 6. Mat. 9 5
(r) Mic. 7. 5.
(s) Pſal 57. 8.
(t) Mar. 3. 24, 25.

and tongue ſtand divided againſt each other. The practical impieties of an hypocrite, (*u*) will break his own jaws, and pluck the ſpoils of Grace out of his teeth. If his tongue break not its own word, his hands will. Being evil, he may ſpeak great things, but not good to himſelf, who ſpeaks them, nor very likely to be good to others, coming through ſo polluted lips as his. But, oh my ſoul, *David* ſayes, The words of the Lord are pure words: And his ſon tells thee, The (*x*) words of the pure are (*y*) pleaſant words. Oh count thou them onely pleaſant, which are pure; and them pure, which are godly. Chriſt, who in one ſenſe (*z*) forbids thee, in another commands thee, to take thought how, and what thou ſhalt ſpeak. (*a*) Be not raſh with thy mouth, ſayes *Solomon*: Be (*b*) ſlow with it, ſayes *James*. (*c*) Five words with underſtanding ones ſelf, and with edifyingneſs to others, are better than ten thouſand without

(*u*) Job 29. 17.

(*x*) Pſal 12. 6.

(*y*) Pro. 15. 26.

(*z*) Mat 10. 19.

(*a*) Ecc. 5. 1.

(*b*) Jam 1. 19.

(*c*) 1 Co 14. 19.

out the same, sayes *Paul*. The wisest of men declares it, That acceptable words he did not find, without (*d*) seeking them out. The most godly of men professes, it cost him good (*e*) heed to keep sin out of his tongue, and sometimes 'twas a bridle onely, which could rule it. A blessed prophet mentions (*f*) doors of the mouth, and calls for Porters to keep them to. Were it an easie thing, graciously to open those doors, Why prayed (*g*) *David* so urgently to God, to open his for him? Were it easie to keep them duly shut; one chapter in St. *James* his Epistle, would swarm with errors. Though one love pureness of heart, 'tis not the natural gift, but the supernatural (*h*) grace of ones lips, for which the King of Heaven will become our friend. In the multitude of words utter'd by the best, if there be not a multitude, yet neither is there any (*i*) want of sin. Thy sad and woful experience tells thee, Thou art apt to

(*d*) Ecc 12. 10.
(*e*) Psal. 39. 1.
(*f*) Mic 7. 5.
(*g*) Psal. 51. 15.
(*h*) Pro 22. 11.
(*i*) Pro. 10. 19.

(k) Exo 23. 2. (k) follow thoſe multitudes to do evil. Wherefore do this now, oh my ſoul, and deliver thy ſelf, go humble thy ſelf to God! and give

(l) Pro. 6. 3, 4, 5 not ſleep to thine eyes, or ſlumber to thy eye-lids, till thou haſt confeſs'd it to him, that thou haſt been ſnar'd with the words of thy mouth, and taken by the words of thy mouth, which had they been ſavoury and ſound, they had been (m)

(m) Pro 8. 11, 19. better than rubies, and their fruit better than gold; yea, fine gold:

(n) Pſal 58. 4. but being corrupt, (n) their poiſon is like the poiſon of a ſerpent; and when beſt painted, they are but ſtinking ſepulchres. Go, and beſeech the Chriſt of God, to give

(o) Luk 21. 15. Rom. 15. 6. 1 Cor. 13. 1. thee a (o) mouth and wiſedom; wiſedom with my heart, and mouth alſo, to glorifie him all the day long; to make his Word the rule and mold, wherein to caſt mine. Would God, oh my ſoul, the tongue of men and Angels were but one; and the praiſes of God were as inceſſantly ſung aloud on earth, as

in

in heaven! Would God there were no ſuch things, as tongues deviſing (p) miſchiefs, and like ſharp raſors, working deceitfully! Would God there were no tongues of the beaſt, ſave in the mouths of beaſts! and (q) the meditation of humane hearts, were ſo of underſtanding, that the mouth of the whole world would be of wiſedom! Would God iniquitie were more than tongue-ty'd, even rooted out; and the words of men, would become as the words of God, pure words, tried in the furnace purified ſeven times! But ſeeing ſo it (ſadly) is, that out of the abundance of my hearts wickedneſs, my tongue is haſtie to ſpeak. And ſeeing in the (r) mouths of the moſt, wickedneſs is ſweet, and holineſs bitter as gall: ſeeing the mouths of fools are near deſtroying themſelves, and others too: Seeing God will alſo require his Law at thy mouth; and Chriſt Jeſus owns not thoſe for his, whoſe lips are not as (s) thred of ſcar-

(p) Pſal 52. 2.

(q) Pſal 49. 3.

Pſal. 12. 7. Mat. 12 34.

(r) Job 20. 12. Pro. 10. 14. Mal. 2. 7.

(s) Can 3. 8, 11.

ſcarlet, and ſpeech comely; whoſe lips drop not as the honey-comb; and under whoſe tongues there's not honey and milk. I charge thee, oh my ſoul, before God, and the elect Angels, that thou ſlack not prayer, till thou hear God ſaying to me; All dayes of thy life, I will be with thee, and with thy mouth, and (t) teach thee what thou ſhalt ſay.

See Can 5. 13.

(t) Exo 4. 12.

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21. *A* Soliloquy *of evil Company.*

CUrſe ill companie, oh my (a) ſoul, and all that is within me, curſe its wicked name! Curſe it, oh my ſoul, and forget not all its injuries! which ſets afoot all thy iniquities, and ſtrengthens all thy diſeaſes, which reduces thy ſpiritual life to deſtruction, and crowns thee with the thorns of its loving kindneſs!

(a) Pſal 103. 1, 2, 3, 4, 5.

neſs! which fills thy mouth with evil things, (b) & broth of abominable things! (c) As far as the Eaſt is from the Weſt, ſo far hath it removed the thoughts of my God, and my Chriſt from me. Even when I remember it, (d) I am affraid, and trembling takes hold on me. For it hath caſt down many wounded; yea, many ſtrong in grace, have been ſlain by the wiles of it. Satans agents are ſubtile ſpirits, and his miniſters a (e) flaming fire! They, even they are to be feared, and who can ſtand not guiltie, or at leaſt not acceſſary in their ſight? In evil companie. Satan is well known, his name is great in evil companie, in evil companie alſo is his tabernacle, and his dwelling-place in evil companies. There breaks he the arrows of the Almightie, the ſhield of Faith, the ſword of the Spirit, and the whole armour of God. Oh my ſoul, (f) 'tis bad walking in the counſel of the ungodly; 'tis worſe ſtanding in the way of ſinners, and

(b) Iſa. 65. 4.
(c) Pſal. 103. 12.
(d) Job 21. 6.
(e) Pſal 105. 4. Pſal. 76 7. Pſal. 76 1, 2, 3.
(f) Pſa: 1. 1.

to

to ſit in the ſeat of the ſcornful is worſt of all; unlikely to dwell in God's holy Hill, is that man, in whoſe eyes a vile perſon is not contemned. Of evil companie, (g) I had long heard, by the hearing of the ear; but when my eye ſaw it, and by ſad experience I felt it, I abhor'd it, and my ſelf for no more abhorring it, in duſt and aſhes. (h) For it binds the motions of the holy Spirit in chains; and the Dictates of conſcience in fetters of iron: and it works with (i) ſuch deceivableneſs of unrighteouſneſs, in them that periſh by it, that few who (k) go in unto it, return again, nor take hold ſuch of the paths of life. Thy good companie be to me, but as a very lovely (l) ſong, of one that hath a pleaſant voice, and can play well upon an inſtrument. Though I hear their words, and either do them not, or not as I ought; Yet alas, in evil companie all things are ſaid, and done too, unto edification! They build one up in vanity,

(g) Job 42.5,6.

(h) Pſal 149. 8.

(i) 2 Th 2. 10.

(k) Pro. 2. 19.

(l) Eze. 33. 32.

and

and ſinful-mindedneſs ; and the (*m*) weapons of their warfare, I will ſay it, are (though carnal) yet mightie, through the Devil without, and deviliſh luſts within, to the pulling down of the ſtrongeſt holds of Grace, and caſting down holy apprehenſions, and every divine thing, that exalts it ſelf againſt the works of Satan. True it is, evil companie cannot enjoyn or enforce: yet (*n*) as *Paul* did *Philemon*) for loves ſake, it will beſeech us to entertain again, thoſe very ſins which we have renounced. Satan cannot force, but ſhrewdly can he tempt; and I much miſtake, if evil companie be not the very brightneſs, and (*o*) expreſs image of his perſon: Nay, and methinks, I hear the Devil ſaying to all companie, Sit you at my right hand, and I will make ſome of your enemies my foot-ſtool. Deep, oh my ſoul, deep is the ditch, and narrow is the pit of evil company; and it is almoſt (*p*) impoſſible for thoſe,

(*m*) 2 Co 10. 4, 5.

(*n*) Phil 9, 10.

(*o*) Heb 1. 3, 13. Pro. 2. 27.

(*p*) Heb 8 4.

who are once ſo darkned, as to taſt their helliſh gifts, and be made partakers of the damned Ghoſt, who is never more an *Abaddon* and *Apolluon*, than in evil company, ever again to return ſavingly, to the great Shepherd and Biſhop of ſouls.

(q) Rev 2. 13. (*q*) I know the works of ſuch as dwell in evil companie, even where Satan's ſeat is; they hold faſt Satan's name, and deny not his ſervice. No wonder that *Elihu* cries

(r) Job 34. 7, 8. out, (*r*) What man is like *Job*, if once he goes ſo much, as in companie with workers of iniquitie, and walks with wicked men? *Da-*

(s) 1 Sa. 25. 32, 33. *vid* ſaid once to *Abigail*, (*s*) Bleſſed be the Lord God of *Iſrael*, which ſent thee this day to meet me. Bleſſed be thy advice, and bleſſed be thou! But alas! How oft have I ſaid, Curſed be my own ſin in unneceſſary viſits and reſorts! curſed be their advices, and curſed their wayes. It was a true report which I had heard in my minoritie and childhood, of the Acts and mad-

madneſs of evil companie; howbeit, (t) I believed not their words, who told me thereof, till my eyes had ſeen it. And behold, oh my ſoul, my ſoul, and all that is within me, Behold, the one half was not told me, the ſin of evil companie, and its infectiouſneſs exceed the fame thereof! Curſed are their men, and curſed their ſervants, which ſtand continually about them, and hear their folly. Open the gates of the houſe, and of the heart to evil companie, and without the leaſt doubt, the Prince of darkneſs ſhall come in; and when he comes, ſhall find or make the heart emptie, ſwept and garniſh'd for his uſe. *Egypt* was no houſe of Bondage, comparable (u) to that of *Egyptian* Companie: nor is ever the Lord's flock ſo carried away captive, as when they are carried by their own heedleſneſs or worſe, into the Synagogue of Satan: for theſe captivities (x) weep thou, oh my ſoul, in ſecret places, my

(t) 2Ch 9.5,6,7

Pſal. 24 7.9.

(u) Exo 20. 1.

(x) Jer. 13. 17.

eye ſhall weep ſore, and run down with tears! 'Tis evil companie, oh my ſoul, that deceives its neighbor, (y) throws fire-brands, arrows and death, and ſaith, Am not I in ſport. Oh when it ſpeaks fair, believe it not, there are ſeven abominations in its heart! Their hate is covered with deceit: may their wickedneſs be ſhewn before the whole Congregation of God. In a worſe ſenſe than *Paul's*, We are made of the filth of the world, when we have fellowſhip with thoſe who are ſo. (z) Chriſt was a friend indeed, to Publicans and ſinners, and ſo may we. Though he held companie, he held no communion with them, nor may we. His companie with them, was to reform them. Wo to us, if our company-keeping with men evil, be not to make them good, and with a care, they make not us evil. Had the Prince of this world any thing in him to catch him by? nothing at all. Wo then to us, who have ſo much

(y) Pro 26. 19, 18, 25, 26.

(z) Mat 11. 19. 2 Cor. 6. 14.

much for him to catch us by, if we make so bold as he, in some cases: (a) *David* was companion to all them who feared God, and kept his precepts; in order to which, he took a very good (and it may be the onely) course, when he resolved, that he would not know (b) a wicked person. If I will imitate my God, (c) who is angry with all wicked every day, I must be angry every day with my wicked self, and beware of my own companie; and why not as well of all wicked companie. (d) A wicked man is loathsome to God; why should he be lovely to me; or how can he, if I am like God in my affections? Had the Lord Christ thought it impossible for me, to converse with worldly men, without holding communion with them, I am perswaded he would have (e) prayed the Father, to have taken me out of the world; which sith he has not, I resolve to sojourn (if providence will require me) in

(a) Psal. 119. 63.
(b) Psal 101. 4.
(c) Psal. 7. 11.
(d) Pro. 15. 9.
(e) Joh. 17. 15.

(f) Psal 120. 5. (g) Psal 119. 119. Acts 15 13.

(f) *Meseck* 3. and have my habitation in *Kedar*: But to put away (g) all the wicked like droſs, to beware of devils very much, but of men, more, and put a wide difference between men and brethren. And now, oh my ſoul, to confirm thy faith, and animate thy zeal, herein I charge thee before the Trinitie, and the elect Angels, to con well Two Texts, which have flaming ſwords to keep thee out of ill companie: The one is *Gen.* 3. 15. The other *Rev.* 22. 11. All between remember, but theſe repeat thou every morn, noon, and night. Amen.

22. *A Soliloquy with God of my Soul.*

LOrd! (a) thy hands have made me, and fashioned me: But nor I, nor my parents know how I am fearfully and wonderfully made, in the very (b) grass-plat of my flesh; and even such (c) knowledge is too wonderful for me, it is high, I cannot attain it. But as for my spiritual substance, (d) my better and induring substance, my spirit, whereof thou art the immediate Father, how that lives, moves, and has its being; what it is, how it acts, how it lives, man knows not; it (e) is hid from the eyes of all living, God onely understands the way thereof, and knows the place thereof. Though it dwell in a clod of earth, and a few drops of blood, all the world to it is as nothing, as a

(a) Psal 119. 79. Psal. 139. 14.

(b) Isa. 40. 6.

(c) Psal. 139. 6.

(d) Heb 10. 34. Heb. 12. 9.

(e) Job 28. 21, 23.

(f) Isa. 40. 15, 17. (f) drop of a bucket, and the ſmall duſt of the ballance, leſs than nothing and vanity; it takes up the Iſles as a very little thing. Oh my God, my bodie is not ſo little a a thing to the whole world, as the whole world is to my ſoul: fewer ſuch bodies would fill the world, than ſuch worlds would fill my ſoul. Thou haſt but little in ſaying, The world is mine, and the fulneſs thereof; than thou magnifieſt thy ſelf, when thou ſayeſt, (g) All ſouls are mine, ſouls, (h) of whom the world is not worthy. I have read of the ends of the earth, (and (i) I have ſeen an end of all perfection herein. But the capacitie of my ſoul, I find exceeding broad, ſo broad, that nothing leſs than what (k) fills Heaven and earth too, can fill it; and if thou, oh my God, wilt fill it when 'tis (l) hungry, with good things, thou muſt fill it with no worſe, nor leſs, than the fulneſs of God. The (m) holes of the earth may contain foxes, and the worlds

(g) Eze. 18. 4.
(h) Heb 11. 38.
(i) Pſal. 135. 7.
(k) Jer. 23. 24.
(l) Luk. 1. 53.
(m) Lu. 58.

neſts

neſts may hold unclean birds; nay, each of them poſſibly may ſay, (n) This is my reſt for ever, here will I dwell, for I have deſired it! But alas, my ſoul hath not where to lay its head herein! Thy (o) tabernacle, oh my God, thy holy hill, thy Houſe not made with hands is the leaſt it can dwell in! The whole Earth is not a livelyhood for one ſoul, without thee; nor were Heaven it ſelf tenantable, did not thy preſence make it a Court. Thou didſt once bid man (p) repleniſh the earth, but never the earth repleniſh man, whoſe ſoul thou knoweſt, and makeſt one of thoſe things which are never ſatisfied; and ſay not 'tis enough, till it has as much more than the World, as the (r) Creator is than the Creation. Oh my God, I find that my ſoul cannot go upon its belly, and eat duſt: if thou thy ſelf wouldſt tell me of the Kingdoms of the earth, (s) All theſe things will I give thee for thy portion, it would utterly be (t) con-

(n) Pſal 132. 14.

(o) Pſal. 15. 1.

(p) Ge. 1. 28.

(q) Pro. 30. 15.

(r) Gen 3. 14.

(s) Mat 4. 9.

(t) Can 8. 7.

contemn'd. I find my ſoul is opinionated, that 'tis a ſubſtance of more value, than many ſparrows, and will not be put off with a this-
(u) Luk 12. 19. years neſt, nor with (u) goods laid up for many years neither, no leaſe for leſs than eternity: No inheri-
(x) 1 Pe 1. 4. tance beſides an (x) incorruptible, aud in no place but heaven will ſatisfie it, much leſs at all gratifie it. If thou ſhouldſt bid it go ſeek a happineſs, it would return. Lord,
(y) Joh 6. 68. (y) to whom ſhall I go, thou haſt the words of eternal life! it would
(z) 1 Ti 4. 4. ſay, Lord, every of thy (z) creatures is good, and nothing to be refuſed for a ſervant; but I will call none upon earth maſter, while I
(a) Joh 18. 36. breath. (a) Had Chriſt's Kingdom been merely of this World, I would never have fought for him ſo much as now I have and will, though I am driven out of the World. But the
(b) Joh 3. 16. very truth is, (b) God has ſo loved the World, that I will never love it. I read in thy holy Book of many things loſt; of but two (that

I think of) won. *Solomon* mentions (*c*) winning of ſouls: St. *Paul*, winning of Chriſt; let me win but thoſe Two, and let *Ziba* take all for me; I cannot be exceedingly anger'd, or pleas'd (*d*) with the gourds, which come in a night, and periſh in a night. Oh my God, I find, that whereas Chriſt's ſoul vvas made an offering for ſin, moſt men make their ſouls an offering to ſin: But my ſoul (mindful of its primitive glory, and likeneſs to God) declares its (*e*) Wrath againſt all ſin, offers it ſelf to thee; and reſolves if thou vvilt not, yet ſin ſhall not have it; it vvill not ſerve ſin, or abide by its crib. Nor vvill it humble and (*f*) abaſe it ſelf to behold (amorouſly) the things that are on earth. In compariſon of God, it (*g*) abhors it ſelf; in compariſon of it ſelf, it abhors the gain of the vvhole World. The World, vvhoſe (*h*) ſcanty meaſure is an abomination to it; and to all of vvhoſe Treaſures, the Heaven-born

(*c*) Pro. 11. 30. Phil. 3. 8.

(*d*) Jon. 4. 6, 7, 10. Iſa. 5. 10

(*e*) Ro. 1. 18. Job 20. 9.

(*f*) Pſal. 113. 6.

(*g*) Job 42. 6.

(*h*) Mic. 6 10.

born (i) Spirit saith, not infrequently, (as Jesus to the *Jewes*) Ye are from beneath, I am from above: Ye are of this World, I am not of this World; Adding, that (k) Heaven and Earth shall pass away; but not a jod or tittle of its substance shall pass away. (l) Though the fig-tree blossom not, nor fruit be in the vines. Though the labour of the Olive fail, and the fields yield no meat: Though the flock be cut off from the fold, and there be no herd in the stalls: Though *Moab* reproach, and *Ammon* revile, my spirit can sustain its infirmity, and through Christ prosper too; but without him, enjoyments are torments, and gains losses. Wherefore surely, oh my God, I may say of humane souls, That man knoweth not the price: and it is so far from being (m) found in the land of the living, that with infinite justice and prudence we may all cry out, What shall we give in exchange?

(i) Joh. 8. 23.

(k) Mat 5. 18.

(l) Hab. 3. 17.

Zeph. 2 8.

(m) Pro 28. 13.

23. *A* Soliloquy *with God, of Evidences for Heaven.*

OH my God, I cannot but ever and anon break out into such a Quæry of Heaven, as *Abraham* put to thee of *Canaan*; Lord God, How shall I know, (*a*) That I shall inherit it. I thank thee, O Lord, I do not yet hear thee say of it to me, as of that *Canaan* to *Moses*, I have caused thee (*b*) to see it with thine eyes, but thou shalt not go over thither: But nor yet do I hear thee say, (so plainly as I would) Fear not, it is my good pleasure to give thee (*c*) the Kingdom. Many seek to enter in, and are not able: Thousands not onely say and read, but cry Lord, Lord, Open, and yet are shut out. Some get so far, that they be not far

(*a*) Ge. 15. 8.

(*b*) Deu 34. 14.

(*c*) Luk 12. 33.

far from (d) thy Kingdom, and yet never reach it. Nay, the children of the Kingdom themſelves, (Chriſt tells me) (e) are caſt into outer darkneſs, the moſt part of them; and if ſo, Lord, what cauſe have I to ſay to my ſoul, as (f) *Naomi* to *Ruth*, Shall I not ſeek reſt for thee, that it may be well with thee? Of that ſoul, oh my God, ſo forgetful am I, that oft it checks me (as (g) *Dalilah* her *Sampſon*) Hitherto haſt thou mocked me, and told me lyes; How canſt thou ſay I love thee, and thy heart is not with me. When it reflects on the madneſſes of my heart and life, it fears thou wilt one day ſay of me, as *Achiſh* (h) of *David*, Have I need of mad men? Shall this fellow come into my houſe? It doth not infrequently alarum me in the being left us of entring into God's reſt, we ſhould come ſhort of it: For (k) if the righteous ſcarcely be ſaved, Where ſhall we appear? *Solomon* ſayes, Bleſſed is the man that

(d) Mat 7. 22.
(e) Mat 8. 12.
(f) Rut 3. 1.
(g) Jud 16. 13, 15.
(h) 1 Sa. 29. 15.
(i) Heb 4. 1.
(k) 1 Pe 4. 12.

that fears alwayes. Oh my God, Let me not ſerve thee therefore without fear of my ſelf. (*l*) *David* ſaid, He would not fear what man could do unto him, but ſure he meant of other men: he fear'd his own heart, when he cry'd, Keep, yea, (*m*) keep back thy ſervant from preſumptuous ſins. Indeed the fear of other men, bringeth a ſnare, as *Solomon* ſayes; but the fearleſneſs of ones ſelf brings a million. The counſel is divine not to fear other men, who (*n*) can kill our body, and no more. But 'tis alſo as divine, that a man ſhould fear himſelf, who is not onely able, but prone by ſin, and by diſobedience, to deſtroy both ſoul and body in hell. Oh my God, Help me to attend *Moſes*'s advice, (*o*) to take heed to my ſelf, and keep my ſoul diligently. I find, That in every Prayer and Conference, wherein I do not ſo do, I muſt cry out to my Lord and Maſter, as *Joſiah* to his ſervants, when ſhot by the Archers,

(*l*) Pſal 118. 6.

(*m*) Pſa. 119. 13 Pro. 29 25.

(*n*) Mat 10. 28.

(*o*) Deu 4. 9. Joh. 13. 13.

Have

(p) 2 Ch 35. 23. (p) Have me away, for I am sore wounded, and that in my grace and peace too. As *Martha* of *Lazarus* to Christ, I oft say of my faith and hope, to my care of my evidences for Heaven. Oh divine cares, hadst (q) Joh: 11. 21. (q) thou been here, my faith and hope had not dyed; and indeed when that is absent, whatever my labour is in Duties, in the end I must (r) Luk 5. 5. say, as *Simon* to Jesus, Master, (r) We have toiled all night, and have taken nothing. Wherefore, oh my Blessed God and Bounteous, Grant thou, that when thy holy Spirit (s) Mat 5. 41. (s) compells me to go one mile with him, in securiug my title to glory, I may go with him twain. Oh let my conscience be ever telling me, like to what *Michol* told (t) 1 Sa 19. 11. *David*, If thou save not (t) thy life to night, (by ensuring thy evidences,) to morrow thou wilt be slain. With sins, sorrows, and temptations. If at any time, I call the proud, happy (as *Malachi* sayes;) Mal. 3. 15. and say in a but seeming prosperity

of

of grace, that I shall never be moved. Oh my God, let thy good Spirit take me off, as the King (u) of *Assyria* did *Hezekiah*, What confidence is this wherein thou trustest? Thou sayest, (but they are but vain words,) I have counsel, and I have strength. O my God, say to me of the host of my corruptions, my pride, follie, *&c.* as once thou didst to *Gideon*! Arise, (x) Get thee down to the host, for I have delivered it into thy hand. Help me, oh Lord, incorruptly to say to Jesus of his Redemption-work, (y) as *Boaz* to *Ruth*; The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou hast caused me trust; and to vow unto him, as *Ittai* to *David*, As the Lord liveth, and as my Lord Jesus liveth, (as the living Father liveth, and Jesus liveth by the Father) surely in what place my Lord, (the King of Saints) shall be, (z) Whether in death or life, even there will thy

(u) 2 Ki. 18. 19, 20.

(x) Jud 7. 5.

(y) Rut 2. 12.

(z) 2 Sa. 15. 21.

servant be. Help me, oh my God
(a) Can. 8. 6. to set my Jesus (a) as a seal o
my heart and arm, with a lov
strong as death, with jealousie o
all rivals, cruel as the grave. Giv
me to write on this World, and th
(b) Dan 5. 27. glory of it, TEKEL, Thou ar
weigh'd in the balances, and ar
found wanting of any good for my
(c) Col. 3. 1. Job 23. 2. soul. (c) Let my affections be o
things above, my comforts in hea
ven, and my hopes on high. Let me
know, oh my God, where I may
find thee in all distresses, and let me
come even to thy seat! When my
heart is overwhelm'd, lead me to
(d) Psa 61. 2. Ps. 119. 139. Job 32. 12. the Rock that is higher than I, (d)
Order my steps in thy Word, let
not any iniquitie have Dominion
over me in health, or distrust in
sickness: in both let me esteem thy
Word above my necessary food or
physick! And so, oh my God, of my
(e) Mat 10. 20. evidences for heaven, (e) it shall
not be I my self that speak, but thy
Spirit in me. Amen, my God, Amen
and Amen.

24. A

While this Piece lay at the Press, it pleased GOD to visit the *Authour* with the *Small Pox*, and gave him a Recovery full of Extraordinary Providences; of which (upon his Friends request) he hath annexed his *Meditations*.

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24. *A Soliloquy with God, after Recovery from a Sore Disease.*

O my God! I am sure I can say, (a) I was sick, and thou (a) Mat. 25. 36.

thou viſiteſt me! Oh that in the Day of Judgement, thou maiſt ſay likewiſe to me, I was ſick, and thou viſitedſt me! I read of thy own people, that once (*b*) they had a fire about them, yet they knew it not; nay, and it burn'd them, yet they laid it not to heart! Sure I am I had my Diſeaſe about me, and I knew it not: nay, and it brake out on me, and never entred into my heart what it was, till by thy providence 'twas made known to me. So unable was I to do thy work (*c*) to heal all my diſeaſes my ſelf, that in St. *Paul*'s ſenſe, and another too, I might and ſtill muſt ſay, (*d*) I know nothing of my ſelf. (*e*) When with this rebuke thou didſt correct me, for my iniquities, thou madeſt my beautie to conſume away like a moth, but in ſuch meaſure, did thy grace correct me, that I may uſe the great Apoſtle's words: (*f*) When I was weak, then was I ſtrong; for all the while (*g*) my fleſh fail'd, my heart never fail'd:

(*b*) Iſa. 42. 25.
(*c*) Pſal. 103. 3.
(*d*) 1 Co. 4. 4.
(*e*) Pſal. 39. 12.
(*f*) 1 Co. 1. 27.
(*g*) Pſal. 73. 26.

and whiles my diſeaſe chang'd, and my ſores much deſtroy'd my ſkin. (*b*) neither was my head ſick, nor my heart faint. (*i*) When my fleſh was cloath'd with ſcabs and botches, my ſkin broken, and become loathſome through thy grace, oh my God, I was not full of toſſings to and fro, I had yet then it ſelf (*k*) a little ſleep, a little ſlumber, a little folding of the hands to ſleep, till my eaſe came to me, as one that travell'd, and my victorie of my Diſeaſe, as an armed man. My bodie did, (oh may my ſoul ſo too) (*l*) quickly lay aſide all the filthineſs and ſuperfluitie of its naughtineſs; and by thy bleſſing, receive that temper which ſaved my ſoul from leaving it! it ſuddenly laid aſide every weight, (*m*) and the Diſeaſe which did ſo eaſily beſet it, by thy commiſſion; all my diſtempers (*n*) dealt as gently with me, as if thou, oh my God, hadſt charg'd them of me, as *David* charg'd *Joab*, *Abiſhai*, and *Ittai*,

(*b*) Iſa. 1. 5.

(*i*) Job 7. 5. 4.

(*k*) Pro 24. 33, 34.

(*l*) Jam. 1. 21.

(*m*) Heb 12. 1.

(*n*) 2Sa. 18. 7.

of

of *Abſolon*; Deal gently with the young man; and at thy word of command, they departed from doing me evil; oh may they now do me good! For (*o*) before I was afflicted, I went aſtray, and ſo I am afraid to my heart, I ſhall after it. (*p*) If in my affliction, I ſought thee early, what I ſhall do out of it, I am very jealous: for thouſands call to thee, (*q*) to make all their bed in their ſickneſs, who commune not with thee, on bed or up, in their health. Thouſands cry to Chriſt Jeſus, to (*r*) take their infirmities, and bear their ſickneſs, who yet ſacrifice their ſtrength and health to the Prince of Devils, and live not to God. But in thee, oh my God, do I truſt for good! I will not ſuſpect that thou haſt ſo cur'd my bodie, as to have kill'd my ſoul: this were to ſay to the whole Trinitie, (as *Job* to his Friends,) Ye are all Phyſicians of no value. There is, oh my God, (*s*) a Balm in *Gilead*, and a Phyſician there, for healthy

(*o*) Pſal. 119. 67.

(*p*) Hoſ. 5. 15.

(*q*) Pſal 41. 3.

(*r*) Mat. 2. 17.

Job 13. 14.

(*s*) Jer. 8. 22.

healthy as well as ſick Iſraelites. Oh let me have both! for Lord, I appeal to him himſelf, who ſaid, That (t) the whole need not a Phyſician, but the ſick: if I don't need thee now I am whole, as much as when I was ſick. When I was ſick did I ſay? Alas, alas! Though my ſcabs be prettie well off, and ſores competently up agen, I am (thou knoweſt oh Lord) nothing but ſpiritual wounds, and bruiſes, (u) and putrifying ſores! I am ſtill ſick of all things, ſave of love to thee; nor do I find, that this rod of thy late correction, hath driven ſo far from me, as I could wiſh. (x) Folly, the ſeminary of all Diſeaſes, that not only is in, but bound up in my my heart-pit. Bleſſed God, I am not of them, on whom thy rod is not! but ſith thy (y) rod without thy reproof, gives no wiſedom that I know of, oh lend me the latter, or I loſe the comfort of the former! If thou doſt not ſpare thy (z) rod, yet if thou denyeſt thy coun-

(t) Mat 9. 12.

(u) Iſa. 1. 9. Can. 2. 5.

(x) Pro 22. 15.

(y) Job 21. 9.

(z) Pro. 29. 15.

counſel, I ſhall conclude my ſelf a hated ſon, or a reprobate (a) baſtard. I read, affliction is called a fornace; Lord, if it be ſo, heat it as hot as (b) *Nebuchadnezzar's*, ſeven times hotter, and in with me into it, rather than let the (c) bellows be burnt, the lead conſum'd of the fire, the founder melt in vain, and my wickedneſs not be pluck'd away. Help me, oh my God, that I deſpiſe not, or miſimprove this, or any of thy (d) chaſtiſements; for that is a meer killing (e) of thy prophets, and ſtoning them that are ſent to me! yea, 'tis a very ſaying, Who is the Lord, that I ſhould fear him? All the ſickneſſes and the ſorrows, that I improve not to (f) repentance and amendment of life, methinks in my reflections they bring me down, this thy diſmal word, of old pronounc'd, (g) I will greatly multiply thy ſorrow! But verily, oh my God, when one of thy chaſtiſements (h) chaſes a thouſand of my

(a) Heb 12. 8. Iſa. 48. 10.
(b) Dan 3. 19.
(c) Jer. 6. 29.
(d) Job 5. 17.
(e) Mat 23. 37.
(f) Mat 3 2, 8.
(g) Gen 3. 16.
(h) Deu 32. 30.

mycorruptions; and two puts ten thouſand to flight: There be three that bear record in heaven, how unfeignedly I conclude, That affliction with (*i*) contentment is great gain! I cannot ſay of all my Viſitations, (*k*) as Chriſt of the Elect, Thoſe that thou gaveſt me, I have ſaved, and none is loſt; but yet ſure I am, ſome of my afflictions there be, which when they have done all, cannot ſay, (*l*) We are unprofitable ſervants; for of one and another, oh my God! thou knoweſt, that (*m*) that which has been conceiv'd in them, has been of the Holy Ghoſt. My perils by ſea, that made me cry, (*n*) Lord ſave, or I periſh, through thy grace, made the wind and ſeas of my own tempeſtuous affections, more obedient to my conſcience, ever ſince, in my deliberacies. But alas, of any man alive, I cannot glory in my ſelf! (*o*) Few and evil (like *Jacob*'s dayes) have all my improves of thy corrections been; and though in this ſick-

(*i*) Jo. 6. 6.

(*k*) Job. 17. 12.

(*l*) Luk. 17. 10.

(*m*) Mat 1. 20.

(*n*) Mat 8. 25, 27 1 Cor. 3. 21.

(*o*) Gen 47. 9.

(p) Mat. 19. 21. ſickneſs I hear a voice (p) of Chriſt, Come and follow me; and in the many ſingular providentials of it, I ſee a bleſſed plentie of thy goodneſſes too, I fear I ſhall not (q) gather up the fragments, ſo that nothing be loſt. But, oh thou that haſt ſweetly (r) changed, and art yet changing my vile bodie. Let this ſickneſs be unto the death of many a corruption, and let my ſoul be (s) changed into the image of thy Son from glorie to glorie. Let not my pride, and ſecuritie, and forgetfulneſs of my God, like *Lazarus*, come out of their (t) graves, after they have been in for a few daies, and have ſtunk in my noſthrils! If thy Spirit help me not ſtrongly to believe in thee, though all my ſins were dead, yet they would live, they would ſtand up from the dead, and unbelief would give them life! Unbelief, which when it comes, it comes that all ſins may have life, and that they may have it more abundantly. How oft, oh my God, do

(q) Joh. 6. 12.

(r) Phil 3. 21.

(s) 2 Co 3. 18.

(t) Joh. 11. 39.

Joh. 11. 25.

Joh. 10. 10.

do I methinks hear this unbelief ſay of all ſins (as Chriſt of him whom he loved) Our friends ſleep, but I go that I may awake them out of ſleep. Through faith, (*u*) oh Lord, give me to ſubdue Kingdoms; yea, the world of oppoſitions to my dutie, in improving this my Recoverie! I mean, this thy (*x*) laying ſinews upon me, bringing fleſh upon me, covering me again with ſkin, and putting (as it were) a new life into me. Forbid good God, that the ſhew of my (*y*) countenance ſhould cry againſt me, and (*z*) the furrows thereof complain of me, for unthankfulneſs to thee. Let this thy gift of my new life, be to me (as *Solomon* ſaies all gifts are) a precious ſtone! Whither ſoever it turns, let it proſper to my faith, hope, and charitie. He tells me, a friend loves atall times; I know no ſuch friend but thy ſelf; nor any brother born for adverſitie, but the Saints elder

(*u*) Heb 11. 33.

(*x*) Eze. 37. 6.

(*y*) Iſa. 3. 9.

(*z*) Job. 31. 38. Pro. 17. 8. Pro. 17. 17.

Bro-

(a)Pro. 18. 14. Brother. He ſaies, the (a) Spirit will bear infirmities. But oh, if he mean not by the upholding of thy Spirit, my experience contradicts him! Wherefore thou, oh Triune God, art my God, and early will I ſeek thee, becauſe thy loving kind-
(b)Pſal. 63. 3. Pſal. 54 6. neſs is my life, and (b) better than my life, I will bleſs thee while I live, and I will lift up my hands in thy Name, I will ſacrifice unto
(c)Pſal. 4. 12. thee. (c) Thy Vows are upon me, oh God, and I will render prai-
(d)Pſal. 119. 11. ſes! (d) Thy word will I hide in my heart, that I may not ſin a-
(e)Pſal. 145. 2. gainſt thee! Every day will (e) I bleſs thee, and I will praiſe thy
(f) Pſal 146. 2. Name for ever and ever. (f) While I live will I praiſe the Lord, I will ſing praiſes to my God, while I have any being! and in this *Quæry*
(g)Pſal 116. 12 I will live and dye. (g) What ſhall I render to the Lord for all his benefits? Oh my God, the very word of the Devil I will verifie, and all that I have will I give

thee

thee for my life: Nay, and I will uſe his Words alſo to thee, of all that ever I ſhall have in this world, or in the world to come. (i) All theſe things will I give thee. Amen, my God, Amen, Amen.

(i) Mat. 4. 9.

FINIS.